Benson
BV
290
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1560

£ 13 . 12

Perkins and Heath. — Patent Hardened Steel Plate.

Thomas Brooke F.S.A.
Armitage Bridge

M. d. 27

Extremely rare.

It is stated in the Bibliotheca Grenvilliana that of this celebrated version by Archbp Parker, printed about 1560, only eight copies are known. This copy has not the colophon. There is a fine copy in the Library of the Cathedral, Canterbury.

K Stokes Monograph on English Primitive Music (1908) gives 1567 as the date. Ames Catalogue 1575 ?

Psalms of David

translated into English meetre

(by Archbishop Parker) : circa 1560

a very good copy. Lacking only the last at end
containing the colophon

very rare

1578

¶ The whole Psalter translated into English Metre, which contayneth an hundreth and fifty Psalmes.

The first Quinquagene.

Quoniam omnis terre Deus: Psallite sapienter. Psal. 47.

Imprinted at London by Iohn Daye, dwelling ouer Aldersgate, beneath S. Martyns.

CVM GRATIA ET PRIVILEGIO Regiæ maiestatis, per Decennium.

(***)

Ad Lectorem.

Hec quicunq; legis, tu flexu & acumine vocis
In numeros numeros doctis accentibus effer,
Affectusq; impone legens, distinctio sensum
Auget, & ignauis dant internalla vigorem.

To the Reader.

OF thee good frend: thus muche I craue,
These few requestes I say:
No browes to bende: but first withsaue,
To iudge by like assay.

And if ye spie: as much ye may,
where strayd amisse I haue:
To mend where I: went out of way,
with art more sad and graue.

But reade it round: and hacke it not,
as iumblyng short with long:
Expresse them sound: and racke them not,
as learners vse among.

Accent in place: your voyce as needth,
note number, poynte, and time:
Both lyfe and grace: good reading breedth,
flat verse it reysth sublime.

Obserue the trayne: the ceasure marke,
To rest with note in close:
Rythmedogrell playne: as dogs do barke,
ye make it els to lose.

Reade oft inough: well spell the lyne,
lest iarr to heare by vse:
If verse be rough: no fault is myne,
if ye the eare abuse.

But principall thing: your lute to tune,
that hart may sing in corde:
Your voyce and string: so fine to prune,
to loue and serue the Lorde.

Paule. Ephe. 5. Col. 3.

SYng Psalmes and hymnes: and songes on hye,
To God your selues among:
But sing in hart: make melodye,
To God geue thankes in song.

Iames. V.

IF sad ye be: and beare the crosse,
In faith pray ye contrite:
If glad ye be: and feele no losse,
Sing Psalmes of thankes aright.

Dauid. Psalme. 33. 47. 68.

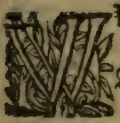
IN *Lute and Harpe: reioyce to sing,*
Syng Psalmes in decachorde:
Of all the earth: sith God is Kyng,
Syng wisely feare the Lorde.

Iesus Syrach. 44.

THe fathers olde: both sought and found,
Sweete musikes moodes full fine:
The Scripture songes: they did expound,
Their hartes were all deuine.

Iesus Syrach. 32.

VVHo knowledge loueth: teach him thy lore,
No musike hinder thou:
Where hearyng wanth: spare wordes the more,
And modestie allow.



What man hath hart: in heauines
With sundry cares oppressit:
And would haue helpe: in rednes,
To heale his thoughtfull brest.

And yet by man: in suertie,
for Phisike want his cure:
Thus set in hard: perpleritie,
To God yet trusting sure.

Let him beholde: the melodie,
of Dauids blissefull harpe:
In Psalmes there fynde: his remedie,
Ye may of care so sharpe.

If forreyne foe: or ennemy,
Hath wasted all thy coastes:
No helpe thou canst: haue suerly,
more strong to dawnt his boastes.

If theeues thy goodes: haue caught in net,
And haue made thee ful bare:
In Psalmes thy mynde: if thou do set,
they will thy losse repayre.

If wrung thou beest: by tyrannie,
And banished out of land:
Thou mayst releaue: thy miserie,
Content by Psalmes to stand.

If trayne be layd: all craftely,
In spite to trap thy way:
Take Dauids lore: than redily,
And bid thy foes go play.

Thou mournſt and ſigheſt: in doulefull hart,
by death thy childꝛen gone:
If Pſalmes thou takeſt: in ghoſtly part,
They will aſſwage thy mone.

In houſe and land: if pooꝛe thou lye,
downe caſt on both thy knees:
Yere maiſt thou haue: recouerie,
foꝛ all that thou canſt leeſe.

If panges and paynes: both ſharpe and fell,
with gripes thy body wꝛynges:
Sweete Dauids harpe: can eaſe thee well,
foꝛ it good Phiſike ſinges.

If boꝛne thou be: enuiouſlie,
In ſkoꝛne and great diſdayne:
No patrone thou: canſt better ſpie,
then Dauids life and raigne.

Thy hie degrée: is low deiect,
by foꝛtunes turnyng blaſt:
If Dauids ſtate: thou ſeeſt reiect,
thou ſhalt be leſſe agaſt.

Thy fieldes lye all: in baren ſoꝛt,
by burnyng Sunne his heate:
To Dauids welles: if thou reſoꝛt,
His dewes thy ſoyle ſhal weete.

Agayne if they: be ouerflowne,
By rage of water ſtreames:
If Dauids Pſalmes: thou makeſt thine owne,
Thy ſoyle muſt feele his beames.

(D

(O fooliſhe men: that marke the ſkie,
The Starres and Planets gate:
By them to ſearche: their deſtenie,
and ſo repoſe their ſtate.)

And thus what wo: or miſerie,
may moue or freat thy hart:
In Pſalmes thou mayſt: haue remedie,
to beare all payne and ſmart.

Not beare them well: I onely ſaie,
but them erpell ful ſtrong:
Who like in hart: can them deſraie,
as Dauid did among.

Not thus alone: haſt thou thine eaſe,
of worldly griefe and payne:
But here thou mayſt: all ſoules diſeaſe,
by comfort ſweete reſtrayne.

So deepe in ſinne: no wight can bee,
no conſcience ſo thrall:
But preſt reliefe: here may he ſee,
to reyſe his deadly fall.

No wight can be: ſo burdenous,
mans ſenſes harde to preſſe:
But Pſalmes that be: ſo vertuous,
can ſone the weight redreſſe.

Now go and ſearche: the Diſcipline,
of mortall men ſo vayne:
Who taught by wit: or ſort deuine,
of them theſe helpes to gayne.

So foule shalt thou: deceiued bée,
to trust their rules and lawes:
As dreamers be: which thinke to sée,
all wealth within their clawes.

Go now to men: and beg their art,
in sickenes thee to saue:
By meanes vntrue: to heale thy smart,
where God thy hart should haue.

This Prophet here: forbiddeth thee,
thus once from God to stray:
Euen he that harpth: all melodie,
of godly wisdomes way.

For what thou readst: Saint Austen holdth,
in law or stories true:
In Prouerbs wise: or prophets olde,
the Psalme doth it renue.

Both what is past: and what to come,
the psalme doth it perfourme:
It is a law: in perfect some
to maners them to fourme.

Though Scripture booke: sayth Athanase,
of vertue rule it bée:
Yet Psalter booke: of soule it hase,
the state for eche degrée.

Status animarum in Psalmis.

In other bookes: where man doth looke,
but others woordes séeth he:
As proper hath: this onely booke,
most woordes his owne to be.

It is a glaſſe: a myrrour bright,
for ſoule to ſée his ſtate:
A garden fayre: all fully dight,
with herbes moſt delicate.

A treaſure houſe: ye may repute,
this booke of all good lore:
All wholſome ſalue: to diſtribute,
to eche mans griefe and ſore.

For who delyghth: them well to ſing:
his mynde ſhall féele a grace:
Of ſinne both dulde: the curſed ſting:
and vertue come in place.

The Pſalmes ſayth he: in verſe be folde:
and tuned by muſike ſwéete:
The eare to pleaſe: of yong and olde,
ſo Dauid thought it méete.

Joſephus ſayth: and Philo wyghth, *Lib. 7. Iuda. anti. c. 12.*
That Dauid Metres made:
Quinquemetres: ſome trimetres, *Euſeb. lib. 2. cap. 16. 17.*
by muſikes tract and trade.

For that that is: commended both,
with tune and tyme aright:
It ſinkth more ſwéete: and déeper goth,
in harte of mans delight.

O wondrous fact: of God I ſaie,
in his deuiſe ſo playne:
Though we be ſéene: but ſing and plaie,
the ſoule yet winth his gayne.

The Psalter booke: of Psalterie,
an instrument so namde:
For that the Psalmes: most commonly,
to it were tuned and framde.

And who that noth: and hath it waighde,
how Psalmes by Metre go:
Can blame no art: by rythme so layde,
nor muſike squard therto.

Thus Bernard swéte: in holy rede,
Christes death reuolued in rythme:
So Ambrose sage: and worthy Bede,
thought this no shame or cryme.

And what is verſe: but rythme to name,
in Lattine, Frenche, or Gréeke:
Our Englishe verſe: I count the same,
though all men hit not leke.

The Psalmist stayde: with tuned songe,
the rage of myndes agast:
As Dauid did: with harpe among,
to Saule in furye cast.

With golden stringes: such harmonie,
his harpe so swéte did wrest:
That he relieud: his phrenesie,
whom wicked spirites possest.

Both Powle and James: in their deuise,
bid Psalmes with boyce to vse:
In hymnes and songes: swéte exercise,
To God in hart to muse.

Who tunes and rythms: as aſke their kyndes,
to Pſalmes can frame I ſaie:
The ſweete in ſtrength: for that he fyndes,
muſt beare the bell awaie.

The ſingyng man: and Poete muſt,
with graue deuine concurre:
As Dauids ſkill: all thée diſcuſt,
when he his harpe did ſturre.

Depart ye ſonges: laſciuious,
from lute, from harpe depart:
Geue place to Pſalmes: moſt vertuous,
and ſolace there your harte.

Ye ſonges ſo nice: ye ſonnets all,
of lothly louers layes:
Ye worke mens myndes: but bitter gall,
by phanſies peuiſhe playes.

My readers all: now muſt I pray,
in worth to take my payne:
I ment but well: as well they may,
meane well, and winne ſome gayne.

As ſome before: the lyke hath playde,
of Pſalmes to pike their choyce:
And them in ryme: ſo fyne haue layde,
to ſing with muſikes voyce.

Then ſome in proſe: moſt learnedly,
haue tourned the phraſe and worde:
Some gloſe haue made: full diuerſly,
yet ſang in good accorde.

That some in verse: right latenly,
haue strunged Dauids harpe:
They haue their laudes: most worthely,
their paynes ought no man carpe.

Herein because: all mens delight,
bene diuerse founde in mynde:
I tournd the Psalmes: all whole in sight,
in rythmes of diuers kynde.

And where at first: I secret ment,
but them my selfe to sing:
Yet frendes requestes: made me relent,
thus them abrode to bring.

Exercise his pen: in exercise,
who list, he may, that can:
By this is wrought: no preiudice,
I trust to God or man.

Verse cleare to frame: was first pretence,
I followed Hierome next:
Third Chaldey glose: fourth seuentie sence,
rythme, tyme, were fift and sext.

So Matablus: and Pellicane,
in truth were not reiecte:
Nor Munster yet: or Pagnyne playne,
in tonges were fled for secte.

From Ludolfe that: Carthusian,
the collect most deryueth:
No prayse pardy: to any man,
to hide, by whom he thriueth.

Who

Who more will ſearche: how here it goes,
let him the Hebrew trye:
Where wordes were ſkant: with texts or gloſe
that want I did ſupplye:

And that in ſome: reportes be found,
and wordes as ſpare put to:
They may be left: the ſence yet ſound,
though Metre baryth ſo.

If ſome be blamde: to rythme to thicke,
tranſpoſe the wordes ye may:
The leſſe by right: may Momus kicke,
the beame ſo ſone away.

If ſome will carpe: ſo light a warke,
graue Pſalmes in rythmes diſplayde: 2. *Reg.* 6.
Let Michol heare: before the arke,
how Dauid daunced and playde.

Where ſences ſtraunge: oft diuerſly,
be ſæne in writers ſkill:
I did yet pen: my fantaſie,
let others do their will.

Preſuming not: yet thus in ſight,
as I could this do beſt:
My Lute was ſet: in whole delight,
theſe tunes deuine to wreſt.

And yet good frende: beare thou with mé,
though wordes be ſtraynd among:
The verſe and phraſe: forſt breuitie,
I ſude yet ſence moſt ſtrong.

Require not heere: great difference,
In wordes so ofte the same:
Although to feele: great violence,
I might not chaunge the name.

Conceyue in hart: no griefe to sore,
wordes olde so ofte to newe:
Thy gayne therby: is wrought the more,
though wordes be neuer newe.

Yow can we feele: sacietie,
in fourmes of godly speache:
The soule which feelth: aduersitie,
loues playnes health to seache.

Among gay wordes: that hart were seene,
therto she bendeth first:
She doth not gase: on bushe so greene,
or suckth the post for thirst.

Right path of truth: most earnestly,
God graunt we holde in worde:
To lyue to God vnfeinedly,
In hart with one accorde.

Us song should moue: as spyte therby,
might tunes in concorde sing:
God graunt these Psalmes: might edifie,
that is the chiefest thing.

So els if tune: should reason rule,
and senses bryte haue will:
To fleshly lust: might boyce recule,
and soule bide barren still.

No paſtime bayne: to ſing in voyce,
or thus to ſet in rythme:
Repyne not frende: at this my choyce,
vouchſaue my reſtfull tyme.

Verſe harde in mouth: while oft I chowde,
I ſpied therin no walt:
Cleare ſent to mynde: more ſweetely flowde,
earſt thus not felt in talt.

Nor yet of this: I do repent,
ſith thus my hart I eaſde:
Judge Reader well: my good entent,
ſo thinke that God be pleaſde.

All ſhewd to iudge: thy neighbours cauſe,
may thée the lyke befall:
Euen feare thou God: and kepe his lawes,
now this is ende of all.

An. Dom. 379.

I Do not a little meruel at, and commende thy constant purpose in Christe (trende Marcellyne) not onelye for that thou doost so valiantly beare this present aduersitie, wherin thou hast suffered right many paynefull displesures: as, for that thou hast not cast of & renounced thy continuall study: for when I enquired of the bearer of thy letters how thou spētst thy lyfe after thy sickues, I vnderstoode plainly, ỳ thou wholy applyest all thy diligence to holy scripture, but more specially to the booke of ỳ psalmes labouring with thy selfe to this ende, that thou mightest comprehende the secret hidden sence of euerye psalme: for which thing I must loue thee so much the more, for that I my selfe beare so great affection toward that booke, as to none almost so muche in all the whole Scripture, the rather so enflamed therunto by the perswasion of that auntient olde Father Philoponus, who once in a learned discourse that he vouchsaued to make vnto me, made euident demonstration: that whatsoeuer was conteyned abroade in the whole Scripture, was fullye reported in the Psalter booke: So that the matter of the v. bookes of Moses, the substaunce of the ix. bookes following, the bookes of the kinges with their supplementes, all the mysteries of Christ, & of the vocation of the Gentiles, which were treated by the Prophets in their bookes seuerally: The bokes of the Psalmes (beyng wel resembled to a pleasant garden of all deliciousnes) did vniuersally by Metre expresse them all, by playing them as it were sweetely vpon musicall instrumentes. In whiche his conference he also noted, that the booke of the Psalmes had this peculiar grace and obseruation chieflye by it selfe, that beside other matters by which it hath an agreable proportion and fellowship, with other bookes of the scriptures, it hath this in a maruelous consideration proper to himself alone (sayth he) that it cōteyneth the motions, the mutations, the alterations of euery mans hart and conscience described and liuely paynted to his owne sight, so that if a man list, he might easely gather out thereof certaine considerations of himselfe as out of a bright glasse and playne paterne set before his face, so therby to reforme himselfe as he red therin: for in other

bookes

bookes (sayth he) onely we heare the preceptes of the law, what oughte to bee done, and what vndone, we heare the matter of prophecy, to the entent we should not bee ignorannt of Christes comming vnto vs in the flesh: furthermore, we reade the histories, wherby the actes of kynges & holy fathers might be knowne & brought to remembrance, but in the bookes of the Psalmes, ouer and aboue that, we learne and heare all these forsaid things sufficiently: there euery one may see and perceiue the motions and affections of his owne hart and soule, both to see whereto he is inclined, and where he is streyned and pinched, so that he maye haue a very good fourme of prayer therfore, not that these motions should lightly fal from his consideration, assoone as he haue hard them but to learne how he may heale these his affections and passions, by worde and by deede. There be in other bookes wordes and sentences, which forbid diuers vices and enormities, but this booke prescribeth a forme, how a man may be cleare of them, & how to auoyde them. As in example, we bee bidden to repente vs, & to do penance, & told further we be, that truly to repent vs, is to cease from sinning: but in this booke is there a forme set out vnto vs, how to do penaunce, and what is meete to be said presently at hand in that case and state. Furthermore S. Paule teacheth in his doctrine, that tribulatiō worketh patience, patience bringeth in probation, and probation breadeth hope, & hope is neuer ashamed, but in the psalme is set out, howe tribulation should be borne, and by what waies euery one of vs is tryed and proued, and what kind of prayer we may vse, to come by this hope in God. Also it is commaunded in precept, that we shoulde geue thankes in all thinges. Nowe doth the Psalme expresse, what is meete to be sayd when we do geue thankes. Moreouer, we heare of other places of Scripture, that all such as wil liue godly in Christ, shall suffer persecution & aduersitie: where in the Psalmes we learne how we should be affected when we be exilde, and there to flee from tyrannye. In them we learne who they be which suffer persecution, & what thank full prayers they ought to offer to God, whiche be escaped and deliuered from the pursute of their enemies. So likewise we be charged to blesse the Lord, and to laude him in all thinges, but how and in what fourme we should praise god, and what words we should pronounce in our laudes

singing, we haue that instruction in the Psalmes onelye. To be short, we may there finde in euery case as may ryse most deuine songes and ballets, perteinyng as wel to our selfe in person, as to our doynges and state whatsoeuer we be in. There is also in the Psalmes (sayd he) one other meruelous thing to be expended: For when in other bokes of Scripture beside, we reade such thinges as the holy fathers eyther spake in worde or did leaue in writyng (we so reade them as though we semed but to recite and rehearse them onely, and they which doo heare vs when wee reade such matters, straight way they conceiue in their imagination that they be other mens wordes and dedes that they heare, and in suche sort are they enflamed to those matters so rehearsed that they bend themselues to be as followers to them to counterfayte the like. But whosoeuer take this booke in his hande, he reputeth & thinketh all the wordes he readeth (except the wordes of prophecy) to be as his very owne wordes spoken in his owne person, yea and who soeuer do but here them reade, he is so affected to them, as he were the very man that read them, or first spake them, and so is disposed to warde the wordes of the verses, when they bee uttered, as they were properlye his owne onelye wordes, first by him conceyued and pronounced. So that he shall not esteme thē in a singuler respect, referring those wordes to the persons of the Patriarches, or of Moyses, or of any of the prophets: for as much as the psalme without respect of persons do expresse as well the righteous man, which obeyeth gods precepts, as the sinners which transgresse his preceptes, with all their deedes they do. So that all maner of men must needes be comprehended in them, as of whome the Psalmes make so plaine mention. And verely me thinke the psalmes be to him, which singeth thē as a glasse where he maye beholde the whole affections of his soule, which so uttered to his owne sight, he may declare forth to other: for who that heareth a man readyng such kynde of poesie, vndoubtedly he taketh it so to himself as it were onely of himselfe, and so while conscience hathe remorse in the hearyng, he is therby compunct and styred to repentaunce, & sometyme hearing what grace the psalm doth expresse as done by Christe to his electes, and what hope they may haue in him, he must needes in the contem-

pla-

plation thereof begin to reioyce in his conscience and geue God his thankes. wherupon he which shall sing the third psalme, in beholding his owne aduersitie, he shall so repoꝛte it, as though they were his owne very woꝛdes, who that shall rehearse the 10. and 17. psalmes. He shall so vtter them, as he pronounced his owne hope and trust, who shal read the 51. psalme, so speaketh he the woꝛdes of a penitent contrite harte, as they were his in deede. And who that prayeth the 54. 56. 57. 142. he is not so disposed in them, as though he should speake of some other which suffreth persecution, but as he himselfe felt the same in deede, and therfoꝛe, singeth to God those woꝛdes as his very own woꝛdes and petitions.

Of the vse and vertue of the Psalmes by Athanasius.

ALl holye Scripture is certenly the teacher of all vertue and of the true faith: but the booke of the Psalmes doth expresse after a certaine manner the verye state and condition of the soule. For as he whiche entendeth to present himselfe to a kyng, firste will compounde with himselfe to set in good order both his gesture and speache, least els he might be reputed rude and ignoraunt. Euen so doth this godly booke enforme all suche as be desirous to leade their life in vertue, and to knowe the life of our sauiour, which he led in his bodely conuersation, putting them in mynde in the reading therof: First, of all their affections and passions, wherto their soule is inclined. Moreouer, the Psalmes forme and teache euery man with diuers instructions, whereby he maye not onely espy the affections and state of his soule, & to winne a good paterne and discipline, how he may please God, but also with what forme of woordes he may amend himselfe, & how to geue God due thanks least if he should speake otherwise then were conuenient, he should fall into impietie by his vnreuerent estimation to God, for we must all make an accounte to the iudge, as well of our euill dedes, as of our idle wordes.

¶ IF therfore thou wouldest at any tyme describe a blessed man, who he is, and what thing maketh hym to be so: thou hast how in these Psalmes. *Blessed is that man which hath not walked in the counsaile of the vngodly.* 1. *Blessed is he whose vnrighteousnes is forgeuen* 32. *Blessed is he that considereth the poore* 41. *Blessed is the man that feareth the Lorde* 112. *Blessed are all they that feare the Lorde.* 128.

If

If thou wouldst rebuke the Iewes for their spite they haue to Christ: thou hast: *Why do the Heathen rage.* 2. 2

If thine owne familiars pursue thee: and if many rise against thee, say: *Lord how are they encreased.* 3. *Heare my prayer O Lorde.* 143. 3

If thus in thy trouble thou hast cald on God, and hast taried vpon his helpe: and wouldst geue him thankes for that he hath heard thee with his helpe, sing. *Heare me when I call.* 4. *I am well pleased.* 116. *I wayted patiently for the Lorde.* 40. 4

If that thou seest that euill men lay snares for thee, & therfore desirest Gods eares to heare thy prayer, syng: *Ponder my wordes O Lorde.* 5. 5

If thou feelest Gods dreadfull threates, & seest thy self afrayd of thē: thou mayst say. *O Lord rebuke me not* 6. *O Lord rebuke me not.* 38. *O Lord God of my saluation.* 88 6

If any take counsaile against thée, as Achitophell dyd against Dauid, if thou be admonished thereof, sing. *O Lorde my God.* 7. 7

If thou in beholdyng the grace of our sauiour so spred on euery side, specially for the restoryng of mankynde to saluation: and wouldst speake thereof in meditation to God, sing *O Lord our gouernour.* 8. 8

If so agayne thou wilt sing in geuing thanks to God for the prosperous gatheryng in of thy fruites, vse the same. *O Lord our gouernour.* 8. 9

If thou wouldest haue thine aduersary kept back, and thy soule saued, trust not in thy selfe but in the sonne of God which can do it: and say *I will geue thankes.* 9. 10

If thou perceyuest God to be wroth with his people, as though he regarded them nothing, thou hast to pacifie him to complayne therof: *Why standst thou so far of.* 10. *O God thou hast cast vs out.* 60. *O God wherfore.* 74. 11

If any mā would put thée in feare, haue thou thy hope in God and sing. *In the Lord put I my trust.* 11.

If thou beholdst the pryde of many men, and seest ma 13

lice to abounde, so that there is no godlines among men repayre thou to God and say. *Helpe me Lorde.* 12.

14 If thyne aduersarye lye long in wayte agaynst thee, dispayre not as though God had forgotten thée, but call vpon the Lord, and sing. *How long O Lord.* 13. *Heare my crying O God.* 61. *My God my God.* 22.

15 If thou heareſt any to blaſpheme god in his prouidēce be not partaker with them in wickednes, but make haſt to God and say: *The foole hath ſayd.* 14. 53.

16 If thou deſireſt to know who is a Citizen of heauen: ſing. *Lord who ſhall dwell in thy tabernacle.* 15.

17 If thou haſt nēde of prayer for ſuch as be againſt thée and haue cloſed thy ſoule on euery ſide, ſing: *Preſerue me O God.* 16. *Heare the right O Lord.* 17. *Bow downe thine eare.* 86. *Lorde I call vpon thee.* 141.

18 If thou haſt eſcaped from thine enemies, and art deliuered from them who purſued thée, ſing thou: *I will loue thee O Lord.* 18. *My ſong ſhall be of the louyng kindenes of the Lorde.* 89.

19 If thou dooſt wonder at the order of thinges created by God, conſideryng the grace of the deuyne prouidence ſyng: *The heauens declare.* 19. and 24.

20 If thou ſeeſt any man in aduerſitie, comfort hym and pray for hym. *The Lord heare thee.* 20.

21 If thou perceyueſt thy ſelfe to be defended and fed by God, and to lyue proſperouſly, reioyce therin, and ſing: *The Lord is my ſhepeheard.* 23.

22 If thine enemies cōſpire agaynſt thee, lift vp thy ſoule to God and ſay: *Vnto thee O Lord.* 25. and thou ſhalt eſpye them to labour but in vayne againſt thée.

23 If thine enemies clouſter agaynſt thée, and go aboute with their bloudy handes to deſtroy thée, goe not thou about by mās helpe to reuenge it, for all mens iudgemēts are not truſty, but require God to be the iudge, for he alone is iudge, and ſay. *Be thou my Iudge.* 26. *Pleade thou my cauſe.* 35. *Geue ſentence with me.* 43.

If

If they prelle more fiercely on thée, though they be in numbers like an armed hoſt, feare them not, which thus reiect thée: as though thou were not annoynted and electe by God but ſyng: *The Lord is my light.* 27. 24

If they be yet ſo impudent that lay wayte againſt thée ſo that it is not lawfull for thée to haue any vocation by them, regard them not but ſyng to God: *Unto thee wil I crye.* 28. 25

If thou wilt exhort & prouoke kyngs & princes, to ſubmit theyr powers to God, and to regard his honor ſyng: *Bring vnto the Lord.* 29. *God ſtandeth in the congregatiõ.* 82 26

If thou renueſt and builde thyne houſe: bothe of thy ſoule, whereto thou receyueſt God to hoſt, and of thy tẽporall habitation, ſyng: *I will magnifie thee.* 30. *Great is the Lord.* 48. *Except the Lord build the houſe.* 127. 27

If thou ſéeſt thy ſelfe had in hate for the truthes ſake of thy frẽdes and kinſfolke, leaue not of thy purpoſe, nor feare them which be againſt thée, but thinke on ỹ whiche follow: and ſing. *In thee O Lord haue I put my truſt.* 31 28

If thou beholdſt ſuch as be baptiſed and ſo deliuered from the corruption of theyr byrth, prayſe thou the bountifull grace of God and ſing. *Bleſſed is he whoſe vnrighteouſnes is forgeuen.* 32. 29

If ỹ delighteſt to ſing among many, call together righteous mẽ of godly lyfe and ſing: *Reioyce in the Lord* 33 30

If by chaunce thou falleſt amonges thyne enemies, & yet haſt fortunably eſcaped them, if therfore thou wilte geue thankes, call together mẽke men, and ſing: *I will alwayes geue thankes.* 34. 31

If thou ſéeſt wycked men contend among themſelues to do miſchiefe, thinke not that theyr nature doth impell them by neceſſitie to worke ſinne againſte theyr wyll, as certaine heretikes ſuppoſe, but conſider the pſalme. *My harte ſheweth me.* 36. and thou ſhalt perceyue that they be to themſelues their owne occaſion of ſinnyng. 32

If thou ſeeſt how wicked men doo much wickednes & 33

that yet ſimple folke prayſe ſuch, when thou wilt admo-
niſhe any man not to followe them, to be like vnto them
becauſe they ſhall be ſhortly rooted oute and deſtroyed:
ſpeake to thy ſelfe and to other. *Fret not thy ſelfe.* 37.

34 If thou haſt decréd to take héde of thy ſelfe, and ſéeſt
thyne enemy approch nye thée, as to ſuch, the aduerſary
is more prouoked to come wyth aſſault, and therfore wilt
prepare thy ſelfe ſyng. *I ſayd I will take heede.* 39.

35 If thou ſéeſt many poore men to beg, and wilt ſhew pi-
ty to them, thou mayſt both thy ſelfe receyue them to mer
cye, and alſo exhorte other to doo the ſame ſaying: *Bleſ-
ſed is he that conſidereth the poore.* 41.

36 If thou haſt a deſire to Godward, and heareſt thine e-
nemies to vpbrayde thée, bé not troubled, but conſider
what fruite of immortalitie ryſeth to thée for this deſire:
comfort thy ſoule with hope to God, and ſo therein relea-
uyng and aſſwagyng the heauines of thy lyfe, ſay: *Like
as the hart deſireth the water brookes.* 42.

37 If thou wilt remember of Gods benefites which he
dyd to their fathers, bothe in theyr out goyng from Eſ-
gipt, as in the deſerte, and how good God was to them,
but they vnthankefull to hym. Thou haſt: *We haue
heard with our eares.* 44. *Heare my law.* 78. *My ſong
ſhall be alway of the loving kindnes of the Lord.* 89. *Heare
my prayer.* 102. *O geue thankes vnto the Lord.* 106. *and*
107. *When Iſraell came out of Egipt.* 114.

38 If thou haſt made thy refuge to God and haſt eſcaped
ſuch trouble as was prepared againſt thée, if thou wylt
geue thankes and ſhew out hys kyndnes to thée, ſyng:
God is our hope and ſtrength. 46.

39 If thou wilt know how to geue thankes to God whē
thou dooſt reſort to him wyth vnderſtandyng ſound, ſing
O clap your handes together. 47. *Great is the Lore.* 48.

40 If thou wilt exhort men to put their truſt in the liuing
God, who miniſtreth all things aboundantly to good mēs
vſe: & blameth the madnes of the world: which ſueth

their

they? God Mammon so inordinately, sing: *O heare this all ye people.* 49.

If thou wouldst call vpon the blynde world for they? wrong confidence of their brute sacrifices, and shew thē what sacrifice God most hath required of them, syng: *The Lord the mighty God.* 50. 41

If thou hast sinned and art conuerted and moued to do penaunce, desirous to haue mercy, thou hast wordes of confession in. *Haue mercy vpon me.* 51. 42

If thou hast suffred false accusation before the kyng, and seest the diuell to triumph therof, go aside and say. *Why boast thou thy selfe.* 52. 43

If they which persecute thée with accusations woulde betray thée, as the Pharisees dyd Iesus, and as the aduersaries dyd Dauid, discomfort not thy selfe therwyth, but sing in good hope to God. *Saue me O God.* 54.69. ¶ *Be mercifull vnto me O God.* 57. 44

If thyne aduersaries which trouble thée do vpbrayde thée, and that they which séeme to be thy frendes, speake most agaynst thée: wherupon if in thy meditation thou art somwhat greued therat, thou maist call on God, saying. *Heare my prayer O God.* 55. 45

If persecution come fierce on thée, and vnbewares chance to enter into the caue where thou hydest thy self feare not, for in thys strayte thou shalte haue expedient wordes both to comfort thée, and to put thée in olde remēbraunce with: *Be mercifull vnto me O God.* 57. *I cryed vnto the Lord with my voyce.* 142. 46

If thou wylt confound hypocrites whiche make glorious shewes outwardly, speake they? conuersion. *Are your myndes set vpon right.* 58. 47

If thy pursuers commaunde thy house to be watched when thou art escaped, geue thankes to God, and graue it in the tables of thy harte for perpetuall remembraunce and say. *Deliuer me from myne enemies.* 59. 48

If thyne enemies cruelly assault thée, and would catch 49

thy lyfe, offer the subiection to God agaynst them, and be of good comforte: for the more they rage, the more shall God subdue them and say. *My soule truely.* 62.

50 If thou flyest persecution, and gettest thée into wildernes, feare thou not, as though thou were there alone, but hauyng God nye vnto thée, ryse to hym early in the mornyng, sing. *O God thou art my God, earlye will I seeke thee.* 63.

51 If thyne enemies would put thée in feare, and neuer cease to lay traynes for thée, and picke all maner quarels agaynst thée, though they be very many, geue no place to them, for the dartes of babes shal be their destruction, yf thou sayest: *Heare my cryeng O God.* 61. *Let God aryse.* 68. *Hast thee O God to deliuer me.* 70. *In thee O Lorde.* 71.

52 If thou wylt laud God wyth a Psalme or hymne, sing *Thou O God art praysed.* 65. *O be ioyfull.* 66.

53 If thou askest mercy of God, sing: *God be mercifull.* 67

54 If thou wouldest syng to the Lorde, thou hast what to say. *O sing vnto the Lord a new song.* 96. and 98.

55 If thou hast néede to confesse God wyth thankes, sing *In thee O Lorde haue I put my trust.* 71. *Vnto thee O God.* 75. *It is a good thing to geue thankes.* 92. *O geue thankes vnto the Lorde.* 105. 118. 136. *O God my hart.* 108. *I will geue thankes to the Lord with my whole hart.* 111. and 138.

56 If thou séest wycked men prosper in peace, be not offended nor moued there at, but say: *Truelye God is louyng.* 73.

57 If thyne enemies haue beset the wayes whether thou séest, and art thereby in great anguishe, yet in thys trouble dispayre not but pray, and if thy prayer be hard, geue God thankes and say. *I will cry to God.* 77.

58 If they perseuer still, and defile the house of God, kill hys elects, and cast their bodies to the foules of the ayre, feare not their cruelty, but shew pity to them which be in

such

such agany and say: *O God the Heathen are come.* 79.

If thou wilt enforme anye man with the mysterie of the resurrection, sing: *Heare O thou shepeheard* 80. 59

If thou wilt sing to the Lord, call together Gods seruauntes on the feastfull day, and sing: *Syng we merely.* 81. *O come let vs sing vnto the Lord.* 95. *Beholde now prayse the Lord.* 134. 60

If the aduersaries flocke together on euery side, and threate to destroy the house of God, and make their conspiracies against hys religion: let not theyr numbers and power trouble thée, fort hou hast an anker of the wordes of thys Psalme. *Holde not thy tonge.* 83. 61

If thou castest an eye to gods house and to his eternal tabernacles, and hast a desyre therto as the Apostle had: say thou also. *O how amiable are thy dwellinges:* 84. 62

If Gods wrathe be ceased, and the captiuitie ended, thou hast cause how to geue thankes to God wyth Dauid, recountyng hys goodnes to thée and others with this Psalme. *Lord thou art become grations.* 85. *I beleued and therfore will I speake.* 116. in the ende. *In Iurye is God knowne.* 76. 63

If thou wilt rebuke Paynyms and heretikes, for that they haue not the knowledge of God in them, thou maist haue an vnderstandyng to sing to God. *Bowe downe thyne eare O Lord.* 86. *Not to vs O Lord, not vnto vs.* 115 64

If thou wilte sée and know the dissent that the catholike churche haue from schismes: and wouldest conuert them, or to discerne the church concernyng the outward appearaunce, and formes therof: thou mayst say. *Her foundations are vpon the holy hils.* 87. 65

If thou wouldest know how Moyses prayde to God, & in hys meditation, recountyng the brittle state of mans lyfe, desired God to direct so his shorte life, that he might follow wisdome, read. *Lord thou hust bene our refuge.* 90 66

If thou wouldest comfort thy selfe and others in true religion, and teache them that hope to God will neuer 67

 suffer

suffer a soule to be confounded, but to make it bolde and without feare for Gods protection, syng: *Who so dwelleth vnder the fence of the almighty shall abyde.* 91.

68 If thou wilt sing on the Saboth day, thou hast: *It is a good thing to geue thankes to the lorde.* 92.

69 If thou wylt sing on the sonday in meditation of gods worde, desiring to be instructed therein, whereby thou mayst rest in Gods holy will, & cease from all the workes and doctrines of vayne man: reuolue that notable psalm *Blessed are those that are vndefiled in the way.* 119.

70 If thou wilt sing in the seconde day of the Sabbothe, thou hast. *O come let vs syng vnto the Lord.* 95.

71 If thou wouldest syng to the Lord, thou hast what to say: *O sing vnto the Lord a new song.* 96. and 98.

72 If thou wilt sing the fourth day of the Saboth, syng: *O Lord God to whome vengeaunce belongeth.* 94. for then whan the Lord was betrayed, he began to take vengeãce on deathe, and to triumphe of it: therefore when thou readest the gospell. Wherein thou bearest the Jewes to take counsail against the Lord and that he standeth boldly agaynst the Deuill, then sing the forsayd Psalme. *O Lorde God.*

73 If thou wilt sing on good Friday, thou hast a commẽdation of the Psalme. *The lord is king.* 93. for then was the house of Gods churche builded and groundyd founded, though the enemies wente about to hinder it: for which cause sing to God the songes of triumphante victory, with the sayd Psalme, and wyth. *Many a tyme haue they fought against me.* 129. and wyth *O sing vnto the lorde a new song.* 98.

74 If there be any captiuity wherin thy house is layd wast and yet builded agayne, sing: *O sing vnto the lorde.* 96.

75 If the lande be vext wyth enemies, and after come to any rest by the power of God, if thou wilt sing therfore, sing: *The lorde is king.* 97.

76 If thou considerest the prouidence of God in hys gouernaunce so ouer all, and wilt instructe any wyth true

fayth and obedience, when thou hast first perswaded the to confesse themselfe, sing: *O be ioyfull in the lorde.* 100. melius. 147.

If thou dooste acknowledge in God his iudicial power and that in iudgemēt he mixeth mercy, if thou wilt drawe nye vnto him, thou hast the wordes of this Psalme to this ende. *My song shall be of mercy and iudgement.* 101. 77

If for the imbecillitie of thy nature thou art wery with the continuall miseries and griefes of this lyfe, and wouldest comfort thy selfe, sing: *Heare my prayer O lorde.* 102. 78

If thou wilt geue thankes to God as it is most congruent and due for all his giftes: when thou wilt so do: thou hast how to inioyne thy soule therunto, wyth these. *Praise the lorde O my soule.* 103. and 104. 79

If thou wilt prayse God, and also knowe how and for what cause, and wyth what wordes thou maist best do it, consider. *Prayse the lorde ye seruauntes.* 113. *O prayse the lorde ye heathen.* 117. *Behold how good.* 133. *Praise the lorde O my soule.* 146. *O praise the lorde for it is a good thyng to prayse.* and *Prayse the lorde O Hierusalem.* 147. *O prayse the lorde of heauen.* 148. *O syng vnto the lord.* 149. *O prayse God in hys holines.* 150. 80

If thou hast fayth to such thinges as God speaketh, & beleuest that which in prayer thou vttereste: say. *I beleued and therfore I will speake.* 116. in the ende. 81

If thou feelest thy selfe to ryse vpwarde in degrées of well worckyng, as though thou saydst with S. Paule. I forget those thynges which be behynde me, and set myne eyes on thinges which be before me, thou hast in euerye exaltation of thy progresse what thou mayest saie in the xv. songes of the stayers. 120. 82

If thou beest holden in thraldome vnder straying and wandryng thoughtes: and feelest thy selfe drawen by them, whereof thou art sorye, then staye thy selfe from thencefoorth, and tary where thou haste founde thy selfe in fault, set thée downe and mourne thou also as the Hebrew people dyd, and say with them. *By the waters* 83

84 If thou perceyuest that temptations bée sent to proue thée, thou oughtest after such temptations geue God the thankes and say: *O lorde thou hast searched me out and knowne me.* 139.

85 If yet thou be in bondage by thyne enemies, & wouldest fayne be deliuered, say: *Deliuer me O lorde.* 140.

86 If thou wouldst pray and make supplication, say. *Lorde I call vpon thee.* 141. *I cryed vnto the lorde.* 142. *Heare my prayer O lorde.* 143.

87 If any tyrannous enemy ryse vp agaynst the people, feare thou not, no more then Dauid did Goliath, but beleue lyke Dauid and sing. *Blessed be the lorde.* 144.

88 If thou art elect out of low degrée, specially before other to some vocation to serue thy brethern, aduance not thy self to hye against thē in thyne owne power, but geue God his glory who dyd chose thée, and syng thou: *I will magnifie thee O god my kyng.* 145.

89 If thou wilt sing of obedience praysing God with Alleluya, thou hast these: *O geue thankes.* 105. 106. 107. *I will geue thankes.* 111. *Blessed is the man.* 112. *Prayse the lorde.* 113. *When Israel came out of Ægipt.* 114. *I am well pleased.* 115. *O prayse the lorde.* 117. *O laude the name of the lorde.* 135. *O geue thankes.* 136 *Prayse the lorde O my soule.* 146. *O prayse the lorde.* 147 *O prayse the lorde of heauen.* 148. *O syng vnto the lorde.* 149. *O prayse god in his holines.* 150.

90 If thou wilt sing specially of our Sauiour Christ, thou hast of hym in euery psalme, but most chiefly in, *Vnto thee O lorde will I lift vp my soule.* 25. *My harte is enditying of a good matter.* 45. *The lorde sayd vnto my lord.* 110

91 Such Psalmes as shew his lawfull generation of hys father, and his corporall presence be these. *In the lorde put I my trust.* 11. *Saue me O God.* 69.

92 Such as do prophecy before of his most holye crosse & passion, tellyng how many deceitfull assaultes he sustayned for vs, and how much he suffred be these. *Why doo*

the

the Heathen rage. 2. *Bleſsed are thoſe that are vndefiled in the way.* 119.

Such as expreſſe the malicious enmities of the Iewes and the betraying of Iudas, be theſe. *Heare my prayer O god.* 55. *Hold not thy tonge.* 109. *The king ſhall reioyce.* 21. *The lorde euen the moſt mighty god.* 50. *Gene the king the iudgementee.* 72. *Saue me O god.* 69. 93

Such as deſcribe his agony in his paſſion, the cruelty of the Iewes, the conditiõ of his death and ſepulture be: *My god my god.* 22. *O lorde god.* 88. and that he ſuffred not for himſelf but for vs, is declared in the Pſalme aforeſayd 88. the ſeuenth verſe ſayeng: *Thine indignation lyeth hard vpon me.* & in the 69. pſalme, in the fourth verſe: *I payd the thinges that I neuer tooke.* 94

Such as expound his dominion and his preſence in the fleſh be theſe: *Preſerue me O god.* 16. 95

Suche as ſhew his glorious reſurrection of body be: *The earth is the lordes.* 24. *O clap your handes together.* 47. 96

Such as ſet out his aſcention into heauen be theſe. *The lorde is king.* 93. *O ſing vnto the lorde.* 96. 98. *The lord is king, the people.* 99. 97

And that he ſitteth on the right hand of his father: The 110. pſalme maketh manifeſt ſaying: *The lorde ſayd to my lord, ſit thou on my right hand.* 98

Such as ſhewe that he haue authoritie of his father to iudge, expreſſing his iudicial power, both in condemning the deuill, and all wicked nations be theſe: 9. pſalme, the 8. verſe: *Thou ſhalte rebuke the Heathen and deſtroye the vngodly. Gene the king the iudgementes.* 72. *The lorde euen the moſt mighty god.* 50 *God ſtandeth in the congregation.* 82. 99

Thus thou mayſt by readyng theſe, beholde Chriſtes myſteries, and what benefites the Lorde hath geuen vs by hys Natiuitie and paſſion.

Lo ſuch is the ſtyle & fourme of the Pſalmes for mans vſe and commoditie.

☞ It is to be remembred that the beginning of the pſalms in this table, be according to the tranſlation commonly vſed in churches, & not of the tranſlatiõ hereafter folowing.

8	Prophetici	*Hij prophetant de Iesu Christo: ecclesia & etiam sanctorum afflictionibus.*	Continentes.	*Promissiones de liberandis pijs & perdendis Impijs Historias rerum descriptiones beatitudinis.*
1	Narratorij Expositorij	*Dicuntur in narratione. Exponunt felicitatem Dei prouidentiam, &c.*		
1	Eruditorij	*Hij docent quid faciendum quid omittendum.*	Continentes.	*Commendationes Verbi Dei, Cituperationes traditionum.*
7	Adhortatorij	*Adhortantur ad bona opera.*		
2	Comminatorij	*Imprecantur impijs confusionem &c.*		*Condemnationes malorum hominum.*
	Consolatorij	*Hij consolantur in aduersis.*	Continentes.	*Exempla consolationũ & tentationum patrum.*
4	Gratulatorij	*Gratulantur in prosperis.*		
5	Inuitatorij	*Inuitant ad iustitiamgratitudum, &c.*		*Mutuas piorum congratulationes.*
6	Deprecatorij	*Hij orant inuocant*	Continentes.	*Petitiones,*
7	Obsecratorij	*Obsecrantur & implorant opem Dei in necessitate.*		*Deplorationes propter peccata & calamitates.*
3	Interpollatorij	*Expostulant de malorum prosperitate.*		*Accusationes, propter Sim aduersariores.*
4	Eucharistici	*Hij gratias agunt.*	Continentes.	*Confessiones beneficiorum Dei & mirabilium operum eius*
	Laudatorij	*Celebrant opera Dei.*		
5	Exultatorij	*Letantur &c.*		*Exultationes de perta victoria & liberatione.*
	Mixti	*Hij plures simul vel omnes locos habent.*		*Videlicet, prophetiam, doctrinam, conlationem, orationem, grotiarum, actionem*

Eruditorij: Consolatorij: Precatorij: Eucharistici: Mixti.

Qui prophetant	21.22.24.45.47.72.93.55.97.
Qui denunciant & vaticinantur	11.110.
Qui narrant	19.49.50.73.78.87.89.105.114.115.
Qui narrant & confitentur	26.121.139.131. (127.137
Qui describunt beatitudinem.	1.32.41.112.128.

Qui docent virtutes	15.101.119.125.133.
Qui admonent	37.
Qui exhortantur	29.33.96.98.103.104.
Qui exhortantur cum cantico	145.81.66.
Qui minanter imprecantur.	109.64.94.120.74.70.71.

Qui veterum exempla habent	60.77.108.135.80.
Qui in domino gloriantur	23.27.40.42.62.76.84.99.122.
Qui alacriter canunt	91.118.
Qui prouocant ad iustitiam	58.82.
Qui inuitant ad gratitudines.	67.95.107.134.

Qui precantur	5.68.90.102.132.141.17.20.28.
Qui confitentur & plorant peccatum.	9.51.6.39.38.75.106.136.143.130.
Qui inuocant	4.54.142.3.69.123.
Qui ad euentum votum & obsecrationem	7.12.13.16.25.27.31.35.43.44. 57.59.61.83.86.88.140.
Qui ad euentum solum	3.26.69.70.71.79.80.123.130.131.
Qui accusant impios.	2.10.14.36.52.53.79.

Qui in actione gratiarum sunt	8.18.30.34.46.63.85.116.124.126.
Qui cum hymnis canunt	48.65.92.144. (129.
Qui laudem anunciant	113.117.146.147.148.149.150.138
Qui exultat de resurrectione	56. (111.
Qui exultant tantum.	100.

VEteres quatuor tãtum muſicos modos (quos tropos ſiue tonos vocarunt) celebres habuerunt. Scilicet Prothum: Dentrum: Tritum & tetradum, quibus recentiores ſuperinſtruxerũt alios quatuor quaſi collaterales, & hos ex gentium peculiaribus affectibus ſic vocabulis notarunt vt Dorium, Phrigium, Lydium &c. quibus modis maxime trahebantur. Nam morum ſimilitudine molliores in molliore gaudent tono, & natura hilares, Iucundioribus, triſtes grauioribus modis delectantur, iuxta innatam quandam proportionem affectuum animorum, cum diuerſitate conſonantiarum quibus occulta familiaritate excitantur.

¶ *Octo tonorum diſtinctiones & proprietates.*

Prothus	*Dorius*	Primus, modeſte & religioſe graditur.
	Hipodorius	Secundus, ſeuere cum maieſtate tonat.
Dentrus	*Phrigius*	Tertius, Indignatur & acerbe inſultat.
	Hipophrigius	Quartus, quaſi adulatur & allicit.
Tritus	*Lydius*	Quintus, Iucundè delectat & ridet.
	Hipolidius	Sextus, Lachrimatur & plorat.
Tetradus	*Mixolidius*	Septimus Incitate progreditur & imperioſe
	Hipomixolidius	Octauus, decenter & moderate incedit.

ALl manner of Scripture for that it is inspierde from God aboue(as necessary for instructiō) is expressed by the determinatiō of the holy goste to the intent that all men in commen, shoulde gather out therof (as out of a storehouse of Phisike for the soule) peculiar remedies,euery one of vs for our owne infirmities : for such Phisike as a certaine writer testifieth will restraine great and many sinnes. Now where as the Prophetes haue doctrine proper to themselues,and the bokes of the deuine histories matter by themselfe: the law haue his peculiar forme of teaching, and the Prouerbiall bookes haue their seuerall kinde of exhortations . The booke of the psalmes comprehende in it selfe, the whole commoditie of all their doctrines aforesaid, for it propheciteth of thinges to come, it reciteth the histories, it sheweth lawe for the gouernaunce of life, it teacheth what ought to be done,and to be shorte, it is a common storehouse of al good doctrine,which doth aptly distribute matter to euery man peculiar to himself for it healeth not only olde festured woundes of the soule,but also can geue quicke remedy to suche as be newly made.It stayeth and comforteth that member which is sicke and corrupt, & preserueth that which is whole and sound,it plucketh vp by the rootes (as much as is possible)all such euil affectiōs as do raign so tirannically in the whole course of mans life,which effect it worketh as it were with agreable delectation instilling pleasantly into our hart,all sober honestye. For where as the holy ghost perceiued that mankind was hardly trayned to vertue,& that we be very negligent in thinges concerning the true life in dede,by reason of our inclination to worldly pleasures & delectations : What hath he inuented? he hath mixte

Anno Domini. 380.

in his forme of doctrine the delectation of musike, to thintent that the commoditie of the doctrine might secretlye steale into vs, while our eares bee touched with the pleasauntnes of the melodie. Euen muche like as expert Phisitions vse to doo, when they minister their bitter potions to sicke children, least they should abhorre their helth, for the bitternes of their drinkes, for the most part they annointe the brinkes of the cuppes with hony. And for this ende bee these sweete and harmonious songes deuised for vs, that such as be children either by age or children by maners, should in deede haue their soules wholesomely instructed, though for the time they seme but to sing onely. Furthermore, we see commonlye that they which be of the vulgare people, or of rude and grosse nature, can not redely beare away and kepe in mynde the graue preceptes of the Apostles or Prophetes, where yet the deuine psalmes they synge at home in their houses, and abrode they can recorde them. And certainly though a man were neuer so furiouslye raging in ire and wrath, yet assone as he heare the swete tunes of the Psalmes, straight way is he asswaged of his fury, and must depart more quiet in mynd by reason of the melodie. The psalme is the rest of the soule, the rodde of peace, it stilleth and pacifieth the ragyng bellowes of the minde, for it doth asswage and mollifie that irefull power and passion of the soule, it induceth chastity, where reigned wantonnes, it maketh amitie, where was discorde, it knitteth frendes together, it returneth enemies to an vnitie againe : For who can long repute him as an enemy, with whom he ioyneth himselfe in lifting vppe hys voyce to God in prayer. So that the song of the Psalme worketh charitie, whiche is the greatest treasure of all goodnesse that can be, deuising by this inducement of concord singing the knot and bonde of vnitie, so ioyning the peo-

people together after the similitude of a quiere in their vnitie of singing.

The Psalme is an introduction to beginners, it is a furtherer to them which go forwarde to vertue, it is to the perfect man a stable foundation to rest on, it is the swete voyce, the onely mouth of the spouse of Christ the church. The psalme doth cheare the feastfull day, the better to reioyce, it worketh that same heauines whiche is heauines to godwarde: for the psalme is able to plucke out teares of any mans hart; though it be neuer so stony harde.

O wise and merueilous deuise of our heauenlye scholemaister, who could inuent, that we should both pleasantly sing and therwith profitably learne, where by wholesome doctrine might bee the deper printed in vs: for that which with violence and force is learned of vs, is not wont to abide long, but that whiche entreth into vs with pleasure, and by louing grace it continueth the lenger in our hartes, it sticketh the faster in our memories.

Now as for the matter and content of the Psalme, what is there, but that a man maye learne it there? Is not there to be learned the valiauntnes of fortitude? The righteousnes of iustice? The sobernes of temperance? The perfection of prudence? The forme of penaunce? The measure of patience? Yea and whatsoeuer soundeth to vertue or perfection is it not there taught?

In the Psalme is conteined absolute diuinitie, both prophecy of christes comming in the fleih. The thretfull warninges of the iudgement. The hope of our rising agayne. The feare of Gods punishmentes. The promises of euerlasting ioye. The reuelatiō of all mysteries, all these be laide and couched vp in the Psalter booke, as in a great treasure house common to al men. Which booke the Prophet Dauid framed most

aptly (among many instruments of musike) to agree with the instrumente called the Psaltrie. Signifieng therby (as I can iudge) the grace of God to come frō boue by the inspiration of the holye ghost: for thys onely instrumente of all other haue the cause of hys sounde from his vpper parte, where the harpe or the lute by their wrestes haue their sound cōming forthe out of the lower parte of them, but the psalterye put forth the swetenes of his harmonious melodie from the vpper part, teaching vs therby that we should set our whole study and meditation in heauenly thinges aboue, and not by the sweetenes of the tunes to bee borne downe to the sensuall affections and delectations of the flesshe.

Chrisostomus. In Psalmos. to. 2. ho. 15.

AS this life is susteyned by meate, which it doth straighte way minister after it be receyued, euen so if we bestowe our endeuour to vertuous actes, we shall obtaine Gods liuelye sprite, by the possession whereof, we shall flowe in all good workes, which on the other side if we performe not, the sayde sprite will flee from vs, of whome if we be destitute, we muste nedes halte in any doing we haue: for if this holy sprite should depart from vs, consequently wil the wicked sprite enter, which thing may clearely be learned in Saule who was sore haunted therwith. Now what should it helpe vs, though we be not vexed so extreemely wyth suche a spirite, as Saule was vexed, if we bee tormented and choked by malicious actes and wretched dedes: We haue therefore muche neede to haue Dauids harpe, to sing to our soule some diuine harmony, as well gotten out of the Prophet, as also flowing from good life, so that whether of them both we vse, that is either to sing some Psalme or song of Dauid, or yet to beginne a vertuous life, we shal therby destroy the deuils power in vs, as readily as Dauid was wont to asswage Saules fury with his harpe: And this shall be our principall remedy to obtaine all righteousnes to the healthe of

our soule, yea beside this the deuill shall rage so much the more in fury, when he seeth that for all his sinfull suggestions, we be nothing drawne to euill, for these vngratious and vncleane spirites are euen in the beginning of their temptations afrayde, least we should haue occasion geuen vs by their wicked suggestions to turne our whole entent the rather to worke some laudable acte. So that when they see we stande and persever stedfastly, they rage the more, for that they bee so frustrate in all their busie care they haue to hurt vs. Wherupon, after our victory so gotten, let vs sing out some song of thankes, the farther to beate from vs that diuelish importune assault of our enemy: for the deuill in deede cannot vtterly deprive vs of heauen, no, for many times he is a furderer to vs, by his warryng against vs, so that we be watching warely at him, and vse sobernes to winne heauen, from whence wilfully many be cast by their vngratious and sinfull liuing. And verely, whatsoeuer he be that offendeth of purpose, and that of set will rageth in mischiefe, is a plaine deuill, and is not worthy to haue pardon or fauor of any man. Let vs therfore sing to that soule that is affected wyth other sayinges of holy scripture, specially Dauids Psalmes: In suche wise that the outwarde voyce maye edifie the inwarde mynde. Doubtlesse, when we instructe and frame our tongue thus to sing, the conscience of man must needes be ashamed if he doo not preserue that thing at the least whiche he syngeth, though his disposition incline to the contrary. So that by this meane we shall not winne that commoditie, but manye other commodities, as we shall for example reherse. First, the prophet Dauid wrote not onely of thinges that were to come, but he disputeth of these visible creatures, & of the inuisible forme of the firmament. Now if peraduenture thou desirest to be taught whether this firmament shal stand firmely in that same state that it is of now or no, will not Dauid straightway aunswer thee and saie. The heauens shall waxe olde as doth a garment, and thou O Lord shalt chaunge them as a vesture, for they shall be transposed. Also if thou desirest to heare of the facion of the heauens, by him maist thou vnderstand it wri- Psal. 102.

104 *ting thus. I stretcht out the heauens like a curtayne. Beside*
this, if thou wouldest knowe further of the backehalfe of the
104 *heauens, he shall say to thee, whiche couerest the vppermost*
partes of heauēs with waters. And yet is he not content to rest
here, but maketh mention of the bredth therof, declaryng that
103 *both sides be of equall distance, sayeng. How much the East is*
from the West, so farre hath he put our sinnes from vs. And as
hie as the heauen is from the earth, the Lorde hath so largely
confirmed his mercy on them that feare him. Furthermore, yf
thou wouldest searche for the foundation of the earthe, thou
canst not bee ignoraunt thereof, when thou hearest him say.
24 *For he hath found the earth vpon the seas. Also if thou desi-*
rest to know the cause of the earthquakes, thou mayst vnder-
104 *stand it by him when he singeth thus. Who beholdeth the erth*
and maketh it to tremble, so that now of this thing he putteth
thee quite out of doubt. Moreouer, if thou longest to know the
course of the nighte, euen of him maist thou haue this know-
104 *ledge. In the night (saith he) all the beastes of the woode haue*
their walke, and to what vse the hils were made, he also telleth
104 *it thee. The hie hils he appointed for hartes and hyndes. And*
wherfore the stony rockes serue, that he describeth also, sayeng.
104 *The cliffes and rockes be the couert to conies. And why the*
104 *vnfruitefull trees be there growing, there (sayth he) shall the*
sparowes build their nestes. Why moreouer water springes be
104 *flowing in wildernes, thus he sheweth. By them will the beasts*
of the field haue their abiding. Also to know why wine serueth
not for to drinke onely, seeyng that water mighte supplye that
want aboundantly: but for this entent, to make the more me-
104 *ry and ioconde. Wyne (sayth he) maketh glad the hart of mā*
wherby thou mayst consider, how far forth wine should goe in
lawfull vse: Furthermore, of him mayest thou heare, howe
104 *foules and sauage beastes be nourished. They all O Lord set*
their eyes to thee that thou shouldest geue them meate in due
season: And if thou askest a reason of the creation of thy
household beastes, he will answer thee that these also were cre-
104 *ated for thy sake sayeng thus. Who bringeth forth grene herbe*
and

and graſſe for beaſtes to the ſeruice of man. Why the Moone is nedefull: Heare of his worde. Who made the Moone for diſtinctions of tymes, How beſide all thinges viſible and inuiſible were made, he ſheweth it clearely thus. He ſayde the worde and made they were: He commaunded, and by and by they were created. And that there ſhall be once a diſcharge from continuall dyeng, he teacheth thee after this ſorte. God haue deliuered my ſoule from the power of death, when he ſhal take me vnto him. Furthermore he enformeth vs, whence this our body had his originall, thus. I am (ſayth he) in good remembraunce, that I am duſt and earth, and ſhall returne agayne to my duſt whēce I ſprong. Furthermore that all things were created for thy ſake, thus he ſayth. Thou haſt crowned him O Lord with honour and glory, and ſet him vppe ouer the workes of thy handes. And what ſimilitude we mortall men haue with aungels, thus he ſheweth it. Thou haſt abaſed him ſomewhat lower then the ſtate of aungels. Alſo what loue almightie God beareth to vs, thus he doth expreſſe it. Like as a father pitieth his children, euen ſo hath the Lorde compaſſion on all them which feare him. What is layd vp for vs for hereafter, and what reſt we ſhall haue in the ende of this life, thus he certifieth vs. Returne O my ſoule into thy reſt and quiet. Furthermore, why the heauēs be of ſo huge compaſſe, he ſheweth thus the cauſe. The heauens ſet out to ſight the glorye of God. Why the night and day were made, he telleth this alſo: not to geue light onely and reſt, but beſide this to inſtructe vs. There is (ſayth he) no language or woordes in them, and yet their voyces be heard. Finally, in what maner God doth walke in his compaſſe both on ſea and land, he deſcribeth it, as the epiſtle to the Hebrewes auoucheth the ſame. The deepe is as his garment. Thus taking a taſt of thoſe thinges that be ſaid before, ye may conieſture other thinges higher and greater, that is to ſay, of Chriſt, of his reſurrection, of the ioyes and paines to come: of inordinate affections of lawes and ſuch other, ſo that ye cannot reſort to Dauids bookes, but ye ſhall cary thence innumerable riches: For if thou ſhouldeſt fall into any heauines

104 104 34 49 103 104 8 8 103 115 19 19 104

nes, or into any euill affection of minde, these psalmes wil much auaile to thy comforte. If thou be sliden into sinne, there shalte thou finde many salues to restore thee, if thou beest ouerladen with pouertie, or with any aduersitie, in them shalt thou see to appeare many restfull hauens for thy refuge, if thou be in state of righteousnes, there maiest thou finde howe to keepe thee in suertie therof, if thou be in state of sinne, there shalt thou be put in much hope to be pardoned, & if thou sufferest many displesures for righteousnes sake, thou shalte heare Dauid confesse
44 thus. For thy sake O Lord am I as daily appointed to death,
44 and againe. We be esteemed as sheepe prepared to the slaughter, all these thinges saith he, be come on vs, and yet we haue not forgotte thee, but if thou shouldst waxe proude by the sight
143 of thy good deedes, thou shalt heare him pray. Enter not O lord into iudgement with thy seruauntes, for no man on liue can be iustified before thy sight, and thus straightway shalt thou bee wonne to follow humilitie. Yea furthermore if thou hast committed any thing, wherof thou mightst take dispaire, thou shalt
95 heare him oftentimes to sing. This day if ye heare his voyce, harden not your hartes, the hearing wherof, will soone resolue the soule into repentance. Beside all this, though thou were a king gloriously crowned, and therwith hawtie and proude, yet
33 there shalt thou learne this: That a king is not saued for all his valiauntnes, nor the Gyant is in safetie by his great power and might, and so by this meane thou shalt be abated in thy pride. If thou flowest in riches and glory of this worlde, thou
49 shalt heare him againe singing. Wo be to them which trust in their power, and in the multitude of their goodes, and in an o-
49 ther place. Man is in his dayes as grasse, whose pompe shal not go downe into the graue with him, and thus by such considerations thou shalt repute nothing in all the earth much to be esteemed: for if thou despisest these two thinges (I meane power and glory) which exceed all other thinges in mens estimacion, what can there be beside, wherto thou shouldst set so much thy hart? Also if thou shouldst be ouercharged with any heauines of hart, thou mayst here there. Why art thou thus heauy
42

O my soule, and why doost thou so vexe me? Trust in the lord for I will geue him thankes. Ouer this, if thou spiest manye men to haue great commendation, without any cause of deseruing, speake thou thus to thy selfe. Be not enuious at wycked men, for they shall wither away like grasse, and shall fade to nought euen as the grene herbe in the field. If thou chaunce to marke how good men and euill men be both together afflicted, yet by Dauid thou shalt vnderstand, that the maner of theyr affliction is not alone, for he sayth that there be many scourges for sinners, which yet he doth not affirme to be inflicted vpon good men, when he saith. That the iust man haue many temptations, but out of them all God will deliuer him, and agayne. The death of sinners is odible. Where the death of his electes is very honourable before the Lorde. 37 34 32 34 116

Reuolue therfore such thinges as these be oft with thy selfe and by the instruction of them get thee some vnderstandyng, for there is a large wilde fielde of wise sentences comprehended in these sayinges aforesayd: yea in euery one of them thoughe they be briefye thus vewed and perused by vs. But if ye will more exactly search out these sentences of Dauid, ye shall perceiue that they wil sprede into plentuous store of goostly treasure. Ouer and beyond that, euery man that will, may by these sayinges, purge himselfe of euill vices, how fast so euer they haue roote within them. If he will neither geue eare redily to enuye, neither yet to bitter malice, if he will despise riches, if he set light by aduersitie, by trouble, by pouertie, if he set not much by his lyfe at all.

This maner of contemplation will far driue from vs all vice and sinne, for the subduing of which vices, we muste geue our thankes to God: and thus by despising these transitory goodes we may winne the goodes euerlastyng, and through patience in aduersitie, and by the consolatiō we haue in holy scripture, we may haue hope, and at the last to enioy the blisse to come thorough Iesus Christ, to whom with the father & the holy ghost, be all honor world without ende, Amen.

Anno Domini.430.

THe delectation of the eares had once bound me strongly, yea they had subdued me, but thou (O Lorde) didst vnbinde me, and madest me free.

Now in these sweete tunes which thy holy scriptures geue so liuely a grace vnto, when they be sunge with the sweete voyce of cunning men: I do confesse that I am somwhat delectably holden, but yet not for that I would dwell and abide still there, but that my affection might be stirred to rise vpwarde when I see my time. But yet these tunes and notes thus liuelye made by the dittie of thy worde, the rather doo they desire to haue place in me, yea they woulde my harte should haue them in great affiance, which yet I haue not peraduenture altogether as is most agreable. For sometime me thinke I esteme this musicall harmonie more hiely then is conueniēt, as when I feele my hart to be more vehemently stirred to ardent deuotion by those holy wordes, when they be so set out with song then if they were not so sunge: For this I perceyue, that all the affections of our sprites in their diuersitie of natural disposition, to haue their peculier properties and facions, as well in respect of the voyce, as of the tunes. So that by a secrete familiaritie and similitude that is betwixt them, the mindes of men be diuerslye affected and rauished, but the delectation of my flesh, thoughe it ought not to subdue my mynde with to much vaine and feeble sensualitie, yet it ofte deceyueth me, in that my brute senses doo not wayte on Lady Reason, as modestlye content to come after her, but they striue to go before her & would be her guide, and other cause can they alleage none, but for that by her at the first they were broughte in and admitted. And thus I offend vnbewares, thoughe afterward I perceiue it. So againe while that I eschue this

suttle

suttle deceit of my senses, beyond due measure I erre on the other side, by ouermuch sower grauitie, yea so far otherwhiles, that I would all such swete harmonie of delectable singing, wherewith Dauids Psalter is vsed to be sung, vtterly remoued not from mine owne eares only, but banished out of the church to, as iudging that waie to be more sure and furtheſt from perill of abuse, that I remember hath bene ofte told me done of *Athanasius* bishop of *Alexandria*, who caused the readers of the quier to recite the psalmes in such euen equalitie of the voyce, that it appeared to bee more like a reading then a singing. How be it, when I cal to minde what teares I wept at the hearing of the songes which thy churche and congregation did vse to sing to thee (O Lord) what time I first began to recouer my faith vnto thee (as me thinke euen yet still I feele my selfe rauished, not yet with the singing, but with the sweete matter which is sung, specially, when it is sung with full expressed voyces and with decent harmonie) then againe I iudge this ordinance of singing to be much profitable and expedient. And thus am I tost betwixt the danger of vaine delectation and the experience of wholesome edification. But more am I inclined and induced to allowe this custome of singing in the churche (although I speake not this as in sentence diffinitiue) that the weaker sorte of men, might by suche delectation of the eare, rise vp to godly affection and heauenly deuotion. Notwithstanding, when I fele this in my selfe that the melodie moueth me more then the matter of the dittie which is sung, I confesse then that I offend mortally therin, & then wish I rather not to heare such singyng then so to heare it.

An. D. 379

Anno Domini. 100. WHen Dauid was at rest from warres and other such daungers, and had now peace at will, he composed songes and hymnes to God of diuers Metres, some *trimetres* and some *quinquemetres*, and caused diuers instruments to be made, and he taught the Leuites how they shoulde in their diuersities sing and playe hymnes on the Saboth and other feastiuall daies: Of which instrumēts some as the harpe were lowde and shirle made of ten stringes, which were touched with the one end of the wrest. Nabla was of xij. stringes and tunes, and was playde on with the fingers. There were also Cymbals of brasse both large and broade.

Eusebius. li. 2. cap. 16, 17. in hist. ecclesiastica.

Anno Domini 50. PHilo an Hebrewe borne, who as reporte goeth, came to Rome in Emperour Claudius daies, and saw Peter the Apostle, and was his auditor hearyng the doctrine he preached, amonge other thinges that he wrate of the christian sect, sayth thus. The christen people haue in all places of their assemblies, houses dedicated wholye to prayer, into the which they resorte aparte by themselfe, and there vse to haue their mysteries ministred in most honest and chast life, wherein they bring nothing that serue for eating & drinking, or for any other corporall necessitie of the body, but onely the bookes of Gods lawe and of the Prophetes, and hymnes made to God and such like things as these be, by which discipline & vertuous exercise, they be together edified, & so by daily continual diligence they attaine to very perfect life. Furthermore, they do not onely vnderstand the auntient hymnes of their Elders, but they themselues deuise

uise newe to Gods honour, whiche they sing with all kinde of graue numbers and rythmes in a comely honest maner, and with sweete harmonie. And furthermore Philo saith, our hymnes are so song with vs, that where one (as Chanter) singeth before one verse orderly and comely by obseruing the certentie of his numbers, all the multitude beside, secretlye geuyng eare vnto him, at the laste syng together the latter partes of the hymnes. *Niceph. li. 2. ca. 16.*

Eusebius. lib. 3. cap. 33. in hist. eccl.

Linius the second, who bare office in a certen prouince vnder Traiane the Emperour, perceyuing how frō day to day were slaine great numbers of the christian people, being much moued at the slaughter of them: reported to the sayde Emperour that thousandes of people almost innumerable were daily put to death, in whome was spyed no crime at any tyme done or committed, nor any thing els contrary to the Romaine lawes, sauing this onely that they vsed to sing before day to one Christ, as to a God their morning hymnes. But as for adulteries and such other crimes they vtterly abhord, and kept themselues clere from them, and liued otherwise customably after the common lawes. Traiane the Emperour by this mans aduertisement made decree by authoritie of his rescript, that the Christians shoulde no more be serched for, and except that any of them offred themselues, els not to be punished. *Anno Domini. 94.*

Hieronimus in prologo galeato.

CErtaine Psalmes as the 36. 110. 111. 114. & the 144. although they be writen and composed in diuers Metres, neuertheless they bee interlaced wyth the Alphabet letters of all one number.

Who had the perfect skill of the Hebrues tonge should perceiue that they had among them many right eloquent oratours, for they haue verses and Poesies made by moste exquisite arte and cunning, as that great Canticle of Moses, & the 118. Psalme of Dauid, be composed in Heroicall Metre, which is called verse *Exametre*. They haue also such other, as well *trimetres* and *tetrametres*, which as concerning the composition of them be deuised moste eloquently, substantially, and pleasantly, and as concerning the sence and matter of them, no mans writing is to be compared with them, for in them are expressed gods wordes, and wordes of mere truth, where in be conteyned godly doctrine, knowledge of notable thinges, and wholesome conclusions.

Idem Eusebius. lib. 12. ca. 14.

PLato that deuine Philosoper, iudged that Metres ought to be sung, for (sayth he) disciplines be fit for education and bringyng vp of Children, to traine them to a right life & lawful conuersatiō. To the entent therfore that childrens myndes might follow the lawe, that therwith they should both ioy & mourne, let them learne Metres and songes, and let them sing oft such. Wherein be conteyned the commendations and condēnations of such things which the lawes commend and condemne, because the tender wittes and yeares of children, can not compryse the reason of vertue, they be well prepared therto by play and song. Not without good skill therfore doo we (Christian men) vse, that children doo learne the the canticles of the Prophetes.

ca. 15. Necessarie it were (as the saide Plato affirmeth) that Poetes (who be inuenters of such Meters) were forced

forced by lawe, that in their verſes, when they be deſcribing a bleſſed man in felicitie, to praiſe none other for ſuch, but him that is a good man, modeſt & rightfull in his doyng, whether he be little or great, riche or poore. And that who ſoeuer were a wrong doer, to call him miſer, thoughe he were richer then Creſus or Mydas. Let theſe Poetes therfore call no man a bleſſed man, excepte he come by theſe goodes (which be ſo called of the vulgar people) both rightfully, and alſo rightfully diſpend the ſame. And ſuche matters beyng compiled in their rythmes and verſes were good for the youth to learne. As Dauid inſpierd with the grace of gods holy ſprite ſo deſcribed a bleſſed man in his Odys and ſonges longe before theſe dayes, teaching who is truely a bleſſed man, and who is contrary. In the beginning of his Pſalter ſaying: *Bleſſed is that man whiche walketh not in the counſayles of wicked men, &c.*

And furthermore writeth Plato, that it is a grace ſpecially belonging to God himſelfe, or to ſome perfect man choſen by him: well to vſe rythmes & verſes, and therefore it were good that there were diligent law prouided for them that they ſhould haue no other reſpect, but to ſet out vertue, to which ende all Muſike ſhoulde be applied. As it was ſo prouided among the Hebrues, who were reſtrained from receyuing any other hymnes and ſongs, then ſuch as were compoſed by the Prophetes, who were inſpired by the holy ghoſt. Furthermore, I graunt to Plato in this thing which is commonly ſpoken, that delectation & pleſant ſatiſfieng of the eare is iudge to muſike. But I ſay that is beſt muſike, which delighteth good men & learned men, & ſpecially ſuch as excell others in vertue. And therfore vertue muſt bee iudge in this caſe, ſpecially fortitude and prudence, and not Muſike to be eſtemed good by the allowance of the rude people

ca. 16.

which be led and blinded with ignorance and wyth cowardly base affections. For so among the Iewes of olde time, the iudgement of diuine songes, was not permitted to the multitude, but some there were, thogh thei were but a few, which iudged these things by diuine inspiration, who had the authoritie to consecrate (as I might say) and to approue the bookes of the Prophetes, as also to disalowe and to reiect suche as they thought disagreable from Gods holy spirite.

Basilius in concione ad adolescentes.

Fol. 250. r Imotheus the Musitiō, so excelled in that arte and facultie, that he coulde stirre vp a mannes mynde to anger by his roughe and sower harmonie, & could asswage and release them agayne by a soft kinde of harmonie at his will and pleasure: Of whom it is writtē, that when he had at a tyme before Alexander sung the Phrigian harmonie, he excited him as he was at supper, tō runne to warre, and again by his most gentle and easie harmonie, brought hym again to the table among his gestes. Such strenght & vertue is set in the true vse of musike. As Pithagoras once by chance was in cōpany among a sort of wantō & drunken folke, wherupon, he bad the mynstrell to change his song & to rebuke their dissolute wantonnes with playeng to them the Dorian harmonie, by which musike they were cast so in a shame of thēselfe, that they threw from thē their garlands, & fled home all confused for their lightnes, where before by the harmonie he played, they raged in fury as men out of their wittes. So muche auaileth it to haue our eares filled with vertuous or vitious songes, wherefore I would yong men should haue so little a do with such songes of musike, as nowe a dayes be moste set by as they would with any thing most monstruous and vicious, ye let them ensue that other kinde of musicall songes

ſonges muche better then the other, and ſtirreth vs to better thinges. I meane that was vſed of Dauid the Poete of holye ſonges, by whiche he pacified the mynde of Saule when he was in his raging fury.

¶ That the whole maltitude of the church ſang their Pſalmes together, teſtifieth S. Ambroſe *li. exameron. 3. ca. 5.*

WHat other thing is this conſent and congregation of waters, but as it were the harmonie & ſinging together of the people, wherupon, the church is well compared oftentimes to the Seas, which churche by the firſt ruſhyng in & entrie of the people, guſheth out as it were waters about all the porches and allies of the temple, & after that in the prayer of all the billowes meting together make a great noiſe by the reſponſaries and anſwers of the Pſalms, as when there riſeth vp as it were a concorde rebounde of the waters by the ſinging of men, women, virgins and children.

¶ Nicephorus telleth that the catholike church from the beginning, hath receyued the cuſtome of ſinging Pſalmes and hymnes.

AND the auntient church euen from the apoſtles haue receiued the maner of Anthems, that is, to ſing their ſonges by ſides and by courſe. And it is ſaid that diuine Ignatius, which was the third Biſhop in Antioche churche, from Peter the Apoſtle who liued alſo a long tyme with the Apoſtles, beyng in a traunſe ſaw a new viſion, how that the holy aungels did extol in praiſe, the bleſſed Trinitie with their ſongs, by courſe one anſwering an other. Wherupon, he was the firſt that did deliuer this forme of ſinging to the church of Antioch, from whō as frō the ſpring this cuſtome is ſpred throughout all churches. *Li. 13. ca. 8*

IF song be had at any tyme, let it be ful of grauitie that it neither founde out wantonnes nor rudenes, let it be so sweete that it be not light, let it so delighte the eares, that it moue the hartes in asswaging heauines, and tempering ire. Let it not depriue the letter of the sence, but rather augment it: For it is no light losse of spirituall grace, to be caried away from the profitablenes of the sence, with the lightnes of the notes, and to bee more carefull vpon the chanting of the voyce, then to geue heede to the matter.

Lo thus you see what is comely to come into the hearyng of the church & what he is that is the author of the same.

Henrie Haward Earle of Surrie in his Eccleſiaſtices.

All such as enterprise,
To put newe thinges in vre:
Of them that scorne shall their deuise,
May well themselues assure.

THis booke is called of the Seuentie Interpretres a Psalter, by the name of a Musicall instrument: Wherunto (as to some others) these Psalmes were sunge. The Hebrewes name it a booke of laudes or prayses. Christ our Lorde calleth it Psalmes and the booke of Psalmes: As dothe also Peter the Apostle, out of the whiche because our Sauiour Christe taketh hys testimonies, he sheweth that they were written by the inspiration of the holy ghost.

Luke.20.44.
Peter act.1.
Math.22.

¶ This first Psalme is as a Preface of the booke to exhorte al men to the studie of Scriptures to get heauenly wisdom, an it teacheth that godly men be blessed of God, and wyck men be accursed of hym whose endes shall be thereafter.

¶ The first Psalme.

¶ The Argument.

Beatus vir.

Triades.

This Psalme in sence
Shewth difference } *of men both good and bad:*

It shewth their fruites
Their hartes pursuites } *their endes both glad & sad*

Ambulare.
Stare.
Sedere.

Impij.
Peccatores.
Derisores.

Consilia.
Via.
Cathedra.

1 MAn blest no doubt: who walkth not out,
in wicked mens affayres:
And stondth no daie: in sinners wai
nor sitth in scorners chayres.

2 But holdth euen ſtill: Gods lawe in will,
with all his hartes delight:
And will him vſe: on it to muſe,
to kéepe it day and night.

3 He like ſhall bée: the planted trée,
nie ſet the riuers courſe:
Which fruth in tyde: whoſe leaues abide,
all proſperth what he doeſe.

4 Not ſo, not ſo: the wicked do,
lyke duſt or chaffe they bée:
Vphoyſt by winde: as light by kynde,
from face of earth to ſée.

5 Therfore theſe men: ſo wicked then,
in iudgement ſhall not ſtand:
Nor ſinners bée: in companie,
of righteous men of hand.

6 The Lord doth know: and will auow,
mens wayes that are of God:
Where ſhall decaie: the beaten waie,
of wicked men ſo brode.

¶ *The Collecte.*

O Bleſſed father make vs to be as fruitfull trees before thy preſence, ſo watered by the dewe of thy grace, that we may glorifie thee, by the plenteouſnes of ſweete fruite in our daily conuerſation, thorough Chriſt our Lorde, Amen.

¶ The Argument. Pſalme. II.

{Of Chriſt ye ſee / A Prophecie} {Thus Dauid ſpake with vs: / As merueiling / That earthly king} {Should rage againſt him thus}

Quare fremuerunt. 1

WHy fumeth in ſight: the Gentils ſpite,
In fury raging ſtout?
Why taketh in hond: the people fond,
Vayne thinges to bring about?

2 The kinges ariſe: the lordes deuiſe,
in counſayles mett therto:
Agaynſt the Lord: with falſe accord,
againſt his Chriſt they go.

3 Let vs they ſay: breake downe their ray,
of all their bondes and cordes:
We will renounce: that they pronounce,
their loores as ſtately lordes.

4 But God of might: in heauen ſo bright,
Shall laugh them all to ſcorne:
The Lord on hie: ſhall them defie,
they ſhall be once forlorne.

5 Then ſhall his ire: ſpeake all in fire,
to them agayne therfore:
He ſhall with threate: their malice beate,
in his diſpleaſure ſore.

6 Yet am I ſet: a king ſo great,
on Sion hill full faſt:
Though me they kill: yet will that hill,
my lawe and worde outcaſt.

7 Gods wordes decréd: I (Chriſt) wil ſpréde
for God thus ſayd to mé:
My ſonne I ſay: thou art, this day,
I haue begotten thée.

8 Aſke thou of mé: I will geue thée,
to rule all Gentils londes:
Thou ſhalt poſſeſſe: in ſuerneſſe,
the world how wide it ſtondes.

9 With iron rod: as mighty God,
all rebels ſhalt thou bruſe:
And breake them all: in pieces ſmall,
as ſherdes the potters vſe.

10 Be wiſe therfore: ye kinges the more,
Receyue ye wiſdomes lore:
Ye iudges ſtrong: of right and wrong,
aduiſe you now before.

11 The Lorde in feare: your ſeruice beare,
with dread to him reioyce:
Let rages be: reſiſt not ye,
him ſerue with ioyfull voyce.

12 The ſonne kiſſe ye: leſt wroth he be,
loſe not the way of reſt:
For when his ire: is ſet on fire,
who truſt in hym be bleſt.

¶ The Collecte.

BReake a sonder O Lorde the bondes of our sinnes that we may bee faithfully yoked to the preceptes of thy law, to serue thee in feare and reuerence, to the laude of thy holy name. Through Christ. &c.

¶ The Argument. Psalme. III.

{This Psalme endight / How troubled sprite} {may comfort haue of God. / As woe be gone / From Absalon} meke Dauid fled so brode.

Domine quid.

1 O Lord how ill: encrease they still,
that trouble me so sore?
Full many rise: in spitefull wise,
agaynst me more and more.

2 Right many one: whan I do mone,
alasse my soule they fret:
℣ Sela They say I haue: no God to saue,
oh this temptation great.

3 But yet O Lord: thou wilt accord,
as shielde to fence my soule:
My worship cleare: thou art full deare,
my hed thou wilt extoll.

4 I did but mone: with voyce alone,
to God my Lorde in will:
He heard me iust: as I dyd trust,
℣ Sela from his so holy hill.

5 I layde me downe: I slept full sound,
and vp I rose agayne:
For God me kept: where safe I slept,
his grace dyd me sustayne.

6 To be afrayde: or yet diſmayde,
for thouſandes ten, what nede?
They go about: to driue me out,
but God will dull theyr ſpéde.

7 Up Lord ſaue mée: my God moſt frée,
on chéeke thou ſmiteſt my foes:
Well haſt thou chruſt: theyr téeth to duſt,
of ſuch as wicked goes.

8 Unto the Lord: by truthes record,
belongth all ſauing helth:
Thy bleſſing hand: ſo nie doth ſtand,
to worke thy peoples welth.

¶ *The Collecte.*

POure vs O Lorde thy heauenly benediction, that we may be armed with the fayth of the reſurrection not to feare any army of men ſet againſt vs. Through Chriſt. &c.

¶ *The Argument. Pſalme. IIII.*

The church in ſtreſs / *For heauineſſe* } *complaynth to God full ſore.*

Cum inuocarem.

The good haue eaſe / *Of their diſeaſe* } *they ſacrifice therfore.*

1 O God ſo hie: heare when I crie,
my right is all in thée:
Thou takeſt me fro: al troublous wo
haue mercy heare thou mée.

2 Ye ſonnes of men: how long agayne,
will ye blaſpheme my name?
Why triumphe ye: in vanitie?
why ſéeke ye lies to frame?

☞ Scla

Knowe

3 Know this ye foes: that God hath chose,
himselfe all godly men:
And when I call: this Lord of all,
he straight will heare me then.

4 Of wrathfull ire: refraine the fire,
sinne not but muse in hart:
Upon your beds: keepe still your heds,
deathes day recount in part.

5 Loke ye arise: in sacrifice,
of righteousnes in skill:
And put your trust: in God so iust,
but tame your fleshly will.

6 There many bee: that say, O see,
who good to vs can do?
Lift vp thy face: of cherefull grace,
on vs O Lord to go.

7 Thou chearst my hart: as God thou art,
with ioye of thy good spirite:
Since corne and wine: with oyle so fine,
of theirs increast in sight.

8 I will me lay: in peace I say,
my sleepe to take full well:
I hope for thou: O Lord as now,
makst me most safe to dwell.

¶ The Collecte.

HEare vs O mercifull Lorde, and haue compassion on vs in our tribulations, and where thou alone art most worthely magnified in thy people: graunte that we may haue spirituall gladnes in our hartes, by the hope of the heauenly reward. Through &c.

The Argument. Pſalme. V.

The church in ſprite, Maketh ſute aright, for all oppreſt in payne

Here Chriſt aduanceth His heritaunce the Iewes he blamth agayne.

Verba mea

1 Expend O Lord: my plaint of worde,
in griefe that I do make:
My muſing mind: recount moſt kind
geue eare for thine owne ſake.

2 O harke my grone: my crying mone,
my king, my God thou art:
Let me not ſtray: from thée away,
to thée I pray in hart.

3 My voyce and bowe: thou wilt alowe,
betymes O Lord ſo frée:
In ſpring of day: I thée will pray,
and ſhall looks vp to thée.

4 This I may bow: the God art thou,
which hateſt all wickednes:
No malice fell, with thée can dwell,
thou loueſt no cruelnes.

5 Such foliſh ſpite: can bide no ſight,
of thy good louely face:
Thou doſt deſie: their vanitie,
who wickednes embrace.

6 Thou ſhalt deſtroy: and them annoy,
with lies who ſhame thy worde:
Bloudthirſty men: which crafty renne,
the Lord hath them abhorde.

Juſt

5 Iuſt will I go : thy houſe into,
in truſt of thy great grace :
In feare I will : do honour ſtill,
againſt that holy place.

6 O Lord be guide : defend my ſide,
in thy great righteouſneſſe :
Make playne the way : leſſe I do ſtray,
my foes ſhall brag the leſſe.

7 Their mouthes expreſſe : no faithfulneſſe,
they? holow hartes be vayne :
Wide throte they haue : as open graue,
they? tonge but lyes do fayne.

8 Deſtroy their thought : O God for nought,
they? owne wayes be they? ſhame :
Expell them out : in lies ſo ſtout,
who thus blaſpheme thy name.

9 Let them reioyce : that truſt thy voyce,
aye thankes they ſhall extend :
Who loue thy name : ſhall ioye the ſame,
thou dwſt ſo them defend.

10 Thou Lord wilt than : geue rightwiſe man,
the heauenly bliſſe from thence :
Thy fauour kynde : is not behynde,
as them with ſhield to fence.

The Collecte.

O Mercifull father whiche knoweſt the lamentation of a ſorrowfull hart and contrited ſpirite, before it be vttered, infound into vs thy holye ſpirite alway to ſue vnto thee in all our troubles, defend vs with the ſhield of thy protection, that wee may be found daily attending to thy will and pleaſure, to glorifie thy name, through Chriſt, &c.

The Argument. Pſalme. VI.

{*An earneſt crie* / *To God on hie*} *of men all wrapt in wo*

Domine ne in furore.

{*At laſt they winne,* / *Gods helpe for ſinne*} *and glad reioyce they ſo*

1 O Carpe not ſower : thou Lord of power,
my ſinne in ire to ſore :
Nor chaſten mée : in crueltie,
I pray to thée therfore.

2 But mercy haue : my life to ſaue,
O Lord for weake am I :
Thy bones be vext : with feare annext,
thy domes make me to crye.

3 Thy ſoule alſo : is full of woo,
my conſcyence doth quake :
O Lord how long : thy ſcourge ſo ſtrong,
ſhall me thus fearefull make.

4 O Lord returne : thou ſeeſt I mourne,
make free my ſoule to go :
Oh ſaue me now : thy grace auowe,
thy glory ſtandth therto.

5 In death no man : remember can
thy name to celebrate :
What man thus bound : thy prayſe can ſound
in pit and hell to late.

6 Of groning ſo : I weary go,
my bed I nyghtly waſhe :
Thy couch with teares : for ſinfull feares,
I water thus alas.

Thy

7 My beuty wanneth : my trouble ſtandth,
myne eyes for thought be dymme :
My zeale for wrath : much magre hath,
amyds my foes ſo brymme.

8 Auaunt ye all : to you I call,
which worke all vanitie :
The Lord of hoſtes : hath heard your boſtes,
and eke my weping crye.

9 This Lord I ſay : at nedefull day,
hath heard my meke requeſt :
From hence he will : with mercy ſtill,
heare me to geue me reſt.

10 Myne enemies : all hatefull ſpies,
ſhall feele both ſhame and payne :
Gods helping grace : them all ſhall chace,
to flee ſwift backe agayne.

¶ *The Collecte.*

O Moſt mercifull father : which of thine owne tender fauour art alway inclined to heare all mens peticions. Heare now the hũble voyce of our mournfull prayers, and graunt to our infirmitie health perpetual, and as thou vouchſaueſt to accept the requeſt of our prayers, ſo vouchſaue to comforte vs ſtill wyth the continuaunce of thy mercy, through Chriſt. &c.

¶ *The Argument. Pſalme. VII.*

As Semei / Full wickedly } *at David ſhewed his ſpite*

So who with lye / Is charged hie } *may pray this Pſalme aright.*

Domine deus meus in te.

1
Lord in thee : my truſt I ſee,
for why my God thou art :
From men vntrue : which me purſue
ſaue me and take my part.

Leſt

2 Leſt he deuour: my ſoule ſo ſtoure,
as Lyon doth the ſhéepe:
Leſt pieces ſmall: he make of all,
if none be me to kéepe.

3 O God my Lord: let truth record,
if this in me do ſtand:
Let it be ſought: if guile I wrought,
if euill done hath my hand.

4 If I good will: haue taken euill,
to frende that frendly delt:
Yea quit did I: my enemy,
when cauſeles hate I felt.

5 Then let my foes: worke all their woes,
and take my ſoule in ſpite:
☞ Sela Let them confound: my life to ground,
my name in duſt to wright.

6 O riſe in ire: Lord I deſire,
my wrathfull foes repreſſe:
Stirre vp to me: thy ſet decrée,
which once thou didſt erpreſſe.

7 So folke in ſtréte: on heapes will méte,
in church to prayſe thy might:
For all their ſake: my partie take,
rayſe vp thy ſelfe on hight.

8 The Lord iudgeth all: as truth befall:
O ſentence geue my ſide:
To my deſert: ſtand Lord in hart,
as iuſt my workes be tried.

Let

9 Let euill I pray : conſume alway,
of wicked men the traynes :
Oh guide the iuſt : true God of truſt,
thou trieſt both hartes and raynes.

10 No helpe of man : obteyne I can,
my God is all myne ayde :
He them preſerueth : that well deſerueth,
whoſe hartes to right be layde.

11 God iudge he is : full right iwis,
both ſtrong and patient :
Who dare prouoke : his heauy ſtroke,
to ire when he is bent.

12 Except ye tourne : your life in fourme,
his ſword he myndth to whet :
His bowe to bend : he doth entend,
it is ſo ready ſet.

13 Deathes dartes moſt hard : he hath preparde,
againſt their pride and wrong :
His arrowes bright : be preſt to ſmight,
theſe perſecutors ſtrong.

14 Behold and ſée : how traueleth hée,
to do all wickedly :
Conceyued hath hée : anxietie,
but beare he ſhall a lye.

15 To delue and digge : a pit ſo bigge,
his hart was wholy bent :
But he in pit : ſhall fall in it,
that he ſo crafty ment.

16 For iuſt in ſpéde: his wrathfull déde,
with hym ſhall méte at gaie:
His wickednes: in ſpitefulnes,
ſhall fall vpon hys pate.

17 In hart all whole: I will extoll,
this Lord as he deſerue:
I will record: this heauenly Lord,
his name I meane to ſerue.

¶ *The Collecte.*

ALmighty God ſearcher of all hartes, deliuer vs frō all them that perſecute vs, & graunt to our hartes ſtedfaſt perſeueraunce in patience in the expectation of thy iudgement, ſo that we reuenge not our ſelues on our enemies, to preuent thy iudgement and commaundement, Through Chriſt, &c.

¶ *The Argument. Pſalme. VIII.*

Here thankes enſue To God moſt due } *for his great giftes to men*

How Chriſt deiect Of cruell ſect } *and how he raigneth agayne*

Domine Dominus noſter.

O Lord our guide: thy name how wide
in all the world excels?
Thy glory great: thou hie haſt ſet,
aboue the heauenly cels.

2 Babes mouthes ſo yong': euen ſucklings tong
thy laude thou madeſt them tell:
Thy foes to blanke: their threates to danke,
to ſtill thauenger fell.

Thy

3 Thy heauens whan I : conſider hie,
thy mighty woꝛke of hand :
The Mone by night : of Starres the light,
in oꝛder howꝛ they ſtand.

4 What thing is man : Loꝛd thinke I than,
that thou ſo him regardſt?
What is mans childe? ſo boꝛe ſo milde?
that thou ſo hym rewardſt?

5 Thou didſt abate : his poꝛte and ſtate,
moꝛe lowe then aungels bée :
Thou didſt him crowne : in great renowne,
aduanſt in dignitie.

6 Thou madeſt him ſitte : as Loꝛd moſt fitte,
of all thy woꝛkes of hand :
And vnder caſt : all thing thou haſt,
as his foteſtoole to ſtand.

5 Both ſhéepe and kowe : the oxe to plowe,
thou madeſt foꝛ man his loue :
The beaſt in fielde : both tame and wylde,
that man might all impꝛoue.

6 All foules in ſkie : howꝛ hye they flie,
yet ſtoupe foꝛ man his néede :
All fiſhe in ſea : howꝛ déepe they be,
they ryſe mans ſonne to féede.

7 O Loꝛd of powꝛer : our gouernour,
howꝛ much ercelth thy name?
This woꝛld ſo wide : therin what bydeth,
doth ſpꝛede thy woꝛthy fame?

The Collecte.

MOst puissaunt and bountifull creatour, we most humbly beseche thy maruelous name and power deuine, that where thou hast made all creatures subiect to the vse of man: So vouchsaue to make vs mete and worthy subiectes to the lowly seruice of thy mercifull goodnes: Through, &c.

The Argument. Psalme. IX.

Thankes here be spyed / To God applyed } *for tyrauntes iust decaie:*

Who persecute / In hatefull sute } *good Christians all daie.*

confitebor

1 DVe thankes with song: I will ful long
in hart geue Lord to thée:
I will endight: of thy great might,
thy workes so wondrous bée.

2 I will reioyce: in hart and voyce,
full glad in thée O Lorde:
Thy name so hie: to magnifie,
in song I will accorde.

3 For that in hast: my foes fled fast,
and backe fell all their might:
No better spéede: shall them succéede,
but fall from thy good sight.

4 But thou in déede: hast maynteined,
my right and eke my cause:
Thy throne is true: thy sentence due,
thou iudgest with equall lawes.

The

5 The heathen ſect: well haſt thou checkt,
thou haſt ſtroyd wicked men:
Thou haſt theyr name: put out with ſhame,
for aye and euer agayne.

6 O thou ſo hye: myne enemye,
thy walles haue now their ende:
As citie bée: deſtroyed by thée,
theyr fame wyth them is ſhend.

7 But Gods deuiſe: ſhall ſtand and riſe,
the Lord ſhall ſtill endure:
In iuſt regard: he hath prepard,
his ſeat to iudge vs ſure.

8 For righteouſnes: he will expreſſe,
when he ſhall iudge the land:
And iudge ſhall hée: in equitie,
his folke by rightfull hand.

9 The Lord I ſay: will be all day,
a fence for man oppreſt:
A refuge ſwéte: in ſeaſon méete,
when griefe at hand is preſt.

10 Who knowth thy name: will truſt the ſame,
for they thy worde do lérke:
For their auayle: thou wilt not fayle,
all them that thée do ſérke.

11 O prayſe the Lord: in pſalmes accorde,
who dwelth in Zion place:
Declare his ſtrength: with wordes at length
to folke of his good grace.

12 For whan in ire: he doth enquire,
for bloud he them recounth:
He will not yet: the poore forget,
theyr cryes to hym do mount.

13 O Lord me saue: and mercy haue,
erpende my wofull state:
How suffer I: myne enemy,
ryd me from death the gate.

14 That I may tell: thy daughters well,
of Zyon all thy prayse:
To sprede in stréte: thy health so swéte,
to ioye thy health alwayes.

15 The Heathen bée: sonke downe ye sée,
in pit that they dyd delue:
Their owne set net: theyr fote hath get,
and trapt therwith themselue.

16 The Lord is séene: how he hath béene,
true iudge to wicked bandes:
The wycked is: well snarde iwis,
wyth workes of hys owne handes.

17 The naught shall dwell: euen thrust to hell,
if they wyll not repent:
Yea all the rout: that put God out,
of mynde shall foule be shent.

18 For God so wyse: wyll not despyse,
allway the poore that wayle:
The restfull harte: of mysers smarte,
for euer shall not quayle.

Vp

19 Vp Lord to ſtand : leſt vpper hand,
man get of thy good flocke :
The Heathens ſpite : iudge thou in ſight,
wyth all theyr brode and ſtocke.

20 Put them in feare : thy dread to beare,
O Lord themſelfe to ſée :
As wretched men : how wyde they renne,
☞ Scla in errour all from thée.

¶ The Collecte.

LOrde of all comforte and conſolation, fulfill our hartes with thy heauēly ioye, to confeſſe thy name before the powers of this wycked worlde, and ſo aſſiſt wyth thy protection, that we may perſiſt agaynſt all our enemies, finally, to reioyce in thy helpe & ſaluation. Through, &c.

The Argument. Pſalme. X.

This Pſalme dependth Of thothers ende } *it prayth againſt the proude*

Who vſe theyr might To boſte in ſpight } *theyr ende not ſo allowed.*

Vt quid Domine.

21 1 WHy ſtondſt ſo far : and art no nar?
O Lord why hydeſt thy face?
When trouble ryſe : wilt thou deuiſe
in nede to ſhew no grace?

22 2 Whyles men of pryde : ſo wycked byde,
the poꝛe in fire is brent :
Let them in wiles : and all theyr guiles,
betrapt wyth lyke entent.

23 3 Thungodlies ackes : his bockes and crackes,
be prayſed at his deſire :
With prayſe all rouſe : the couetous,
whom God abhorrth in ire.

24 4 The wycked wyght : ſo vaunteth in ſight,
of God to force right nought :
He taketh no care : in welthy fare,
no God in all his thought.

25 5 Hys croked wayes : all greuous layes,
thy iudgements ſcape his eyes :
He feareth no man : ſay what he can,
all foes he doth diſpiſe.

26 6 In his proud brayde : his hart thus ſayd,
tuſhe, who ſhall caſt me downe?
No harme or woo : can chance me to,
my power kepeth my renowne.

27 7 His mouth euen flowes : with curſing throwes
he ioynth deceyt and fraude :
Ungodlynes : in folyſhnes,
his tong hath vnder yawde.

28 8 He lurkth in ſtréte : as théfe is méte,
ſo cloſe wyth all the riche :
The iuſt to kill : in peuiſhe will,
the poore he marketh mich.

29 9 In denne he dwelth : as lyon fell,
and lurketh the poore to ſnatche :
The poore by might : to rauiſhe quyte,
whom he in net doth catche.

He

30 10 He ſaith at eye: moſt ſalwningly,
yet guiles be all his fruites:
That this powre ſort: myght ſo reſort,
in handes of hys deputes.

31 11 His hart ſayth tuſh: he thinkth euen thus,
that God forgotten hath:
His face away: he turnth (he ſayth)
he ſeeth no powre mans ſcath.

32 12 Yet God and Lord: for thy true worde,
ariſe, lyft vp thy hande:
The powre defend: thy might extend,
forget not hym in bande.

33 13 Why thus ſo loude: ſhould men ſo proude,
prouoke almighty God?
Tuſh thou (they ſay:) wilt ſearch no day,
their hartes talke thus ſo brode.

34 14 Thou ſeeſt at eye: and markſt full nye,
to quyte all wrong and ſtreſſe:
The powre doth ſtand: to thy good hand,
thou aydſt all comfortleſſe.

35 15 Breake downe the power: the malice ſower,
of wycked man ſo blynde:
If thou in tyme: wouldſt ſearche hys cryme,
no where thou ſhouldſt hym fynde.

36 16 Our lyuing Lord: by truthes record,
is kyng for aye no doubt:
The heathen ſpyte: ſhall periſhe quyte,
from land of hys full out.

37 17 Thou Lord haſt hard: in good regard,
the ſutes of all the poꝛe:
Theyꝛ hartes in care: thou didſt pꝛepare,
thou hardſt both day and howꝛ.

38 18 To iudge the ſtrelle: of fatherleſſe,
to helpe the poozeto right:
That earthly man: agaynſt them than,
no mozemight riſe in ſight.

¶ The Collecte.

O God of all mercye open (we beſeche thee) thyne eares to our meeke confeſsion of thy name, thou neuer forſakeſt them that truſt therto, graunt that we may be deliuered from the gates of perpetual death: and finally to eſcape the craftye traynes of the temptour. Through &c.

The Argument. Pſalme. XI.

Here haſt thou proofe } *ſtrong fayth in ſtormes to ſtand:*
How it behoueth }

In domino confido. *Agaynſt the trayne* } *of all the diueliſhe band.*
Of errours vayne }

1 IN Lord ſo great: my hope is ſet,
why than my ſoule bid ye?
That ſhe ſhould haſt: as bird agaſt,
to hils that deſert be?

2 The wycked loe: haue bent theyꝛ bowe,
theyꝛ ſhaftes in quiuer thruſt:
To ſhote from hye: all pꝛiuelye,
at men of hart ſo iuſt.

If

3 If earth the ground : tournd vpſide downe,
though heauen and earth ſhould fall :
The iuſt in woe : what ſhould he do?
but ſticke to God in all.

4 The Lord is yet : in temple ſet,
in heauen the Lord hath place :
The poore he ſpyeth : as thence he trieth,
mens childerns walkes and paſe.

5 The Lord alowth : and iuſt auowth,
the rightwiſe man full well :
His ſoule deſieth : whoſe hart applieth,
in wickednes to dwell.

6 Downe he ſhall rayne : to theyr great payne,
vpon th'ungodlies hart :
Snare, brymſtone, fyre : wyth tempeſtes ire,
theſe ſtormes, theyr cup in part.

7 For as the Lorde : is iuſt in worde,
ſo loueth he ſothfaſtnes :
His ryghtfull eye : will pleaſauntly,
behold all righteouſnes.

¶ The Collecte.

DIrect thy mercifull eyes almighty God, vpon the humble ſtate of vs thy poore ſeruauntes, & fence vs wyth the armour of true fayth : So that we eſcapyng the dartes of all wickednes may bee able to kepe perpetuall equitie and righteouſnes, to the laud of thy name. Through, &c.

¶ The Argument. Psalme. XII.

This Psalme declarth
The poore mans care } *for truth so falne to ground*

When pride bearth sayle
No truth preuayle } *But God will it confound.*

Saluum me fac.

1 HElpe Lord so hye : this case, for why
not one good man is more :
The faythfull gone : scant any one,
theyr children mynished sore.

2 They talke so frée : of vanitie,
one neyghbour neyghbour to :
In tong they glose : it double gose,
their hartes dissemble so.

3 All lips so vayne : God will them strayne,
and plucke them vp by roote :
Oh that he wrung : the boasting tunge,
to treade it vnderfoote.

4 For thus they rayle we wyll preuayle,
our tonges must matters breake :
For who dare thus : be Lord to vs,
our tonges must onely speake.

5 For thys the stresse : of comfortlesse,
for sighes that poore men make :
Now ryse wyll I : sayth God most hye,
and helpe theyr part to take.

6 Gods worde is sure : it is as pure,
from earth as siluer quit :
Though tryde be golde : in fire seuen folde,
his worde yet passeth it.

7 O Lord ſo graue: thou vs ſhalt ſaue,
and euermore preſerue:
From all thys route: that be ſo ſtoute,
for euer thée to ſerue.

8 Theſe walke moſt wyde: in wycked pryde,
all cruelty they frame:
Whyle they ſo far exalted are,
poore men be put to ſhame.

The Collecte.

HAue mercy of our frailtie moſt louing father, and graunte that we may keepe thy holy wordes with pure & chaſte hartes, to eſcape the manifold deceites of mad and vayne talkers in errour. Through. &c.

The Argument. Pſalme. XIII.

{*For patience* / *For Gods defence*} *In trouble Dauid crieth*

{*Leſt deadly might* / *Should blynd his ſight*} *Good hope in God he ſpieth*

Vſquequo Domine.

1 HOw long wilt thou: forget me now,
for euer Lord, my guyde?
How long wylt thou: not me alow,
how long thy face wylt hyde?

2 How long ſhall I: thus heauely,
in ſoule ſéeke counſayle ſo?
How long my hart: ſhall féele this ſmart,
to be thus vext wyth foe.

3 O Lord my God: repreſſe thy rod,
heare now, conſider mée:
Myne eyes lyghten: O cleare thou bryght,
dead ſléepe leſt they do ſée.

4 Leſt that to hye: myne enemye,
myght boaſt of hys preuayle:
If downe I were: thys baratter,
would ioye to ſée me quayle.

5 But all my truſt: lyeth fully iuſt,
in thy good mercy ſtill:
My hart thy helth: ſhall ioy it ſelfe,
Gods goodnes laude I will.

The Collecte.

TOurne not thy face awaye from vs O God of all might and conſolation, leſt our enemies preuayle againſt vs, and ſo endue the hartes of vs thy ſeruantes with the reioyſing ſpirite of thy ſaluation, that we eſcape the dreadfull ſleepe of ſecond death. Through Chriſt. &c.

The Argument Pſalme. XIIII.

This Pſalme ſet out / *The careleſſe route* } *of ſinners obſtinate*

Dixit inſipiens. *How far a ſyde* / *They wander wyde* } *which hold with God debate*

1 THe fole hath ſayd: in hart affrayd,
that God there is euen none:
In workes they are: corrupt ſo far,
not one doth good not one.

The

2 The Lord eaſth eye : from heauen to ſpye,
the trade of Adams brode :
If that as there : ſome wyſe man were,
which God would ſeeke ſo good.

3 But all aſtray : haue take theyr way,
abominable made :
There is not one : to do well, none
they all from truth decayd.

4 For throtes they haue : lyke open graue,
theyr tonges haue vſed deceyt :
And vnderlips : theyr poyſon lips,
of Aſpes the venome beyt.

5 Theyr mouthes do ſwim : wyth curſings brim
all bitternes to fyll :
Theyr feete make ſpede : mans bloud to ſhede,
they force not whom they ſpyll.

6 Deſtruction : confuſion,
in all theyr wayes do ryſe :
Of peace no day : they know the way,
Gods feare ſee not theyr eyes.

7 Haue they no mynd : in hart ſo blynd,
in myſchiefe how they go?
Who lyke as meate : my people eate,
and God they call not to.

8 But they ſhall there : be once in feare,
where nought they feard in deede :
For God is ſpide : moſt ſtrong to bide,
wyth iuſt mans righteous ſeede.

6 Where vaynly now: ye mocke and mow,
at poore mans purpose iust:
When he is bent: with fast entent,
in God to put his trust.

7 Who els can spede: poore Iacobs sede,
with helpe from Zyon hill:
When God shall call his people thrall,
reioyce all Iury will.

¶ The Collecte.

VOuchsaue O Lorde to looke from thy holye heauens vpon the children of men: and graunte vs to knowe the way of peace, that we auoydyng the bondage of synne, may haue the fruition of thy habitatiō in heauenly Ierusalem. Through Christ. &c.

¶ The Argument. Psalme. XV.

{ Here Dauid craueth / And answer haueth } whom God alowth in sight

Domine quis habitabit.

{ The sprite so sayth / Who hath a fayth } to worke by loue aright

1 WHo (Lord) shall byde: by thy swéte syde?
In tabernacle sure?
Or who shall styll: hold fast thy hyll,
which holy doth endure?

2 Who walkth in Gate: immaculate,
who blameles lyfe ensueth:
And rightwise déede: fulfilth in spéede,
who speakth from hart the truth.

Whose

3 Whose tonge in spyte: doth not backebyte,
ne doth hys neyghbour euill:
Who cannot beare: wyth quyet eare,
hys neyghbour slandero styll.

4 And he whose eyes: the bad despise,
and lawdth Gods fearefull men:
Who swearth also: hys neyghbour to,
and chaungth not it agayn.

5 Who will not plie: to vsurie,
hys coyne for lucres loue:
Who byrbeth nothyng: the iust to hyrng,
oh he shall neuer moue.

¶ The Collecte.

GRaunt we beseech thee O bountiful lord & god immaculate, that we may walke in thy church without spot, withdrawn wholy from the harmful workes of this wretched worlde, so that while we labour to obserue the preceptes in earth, we may at last attayne to thy heauenly habitation, where thou raignest eternally one God the father, the sonne and the holy spirite, to whome be all honour and glory worlde wythout ende, Amen.

¶ The Argument. Psalme. XVI.

{That Christ did pray / For his alway,} and when himselfe did sue
{His buriall / His rise withall} the Prophet told full true

Conserua me Domine.

1 O God of trust: preserue me iust,
In soule and body to:
For why to thee: my hope doth flee,
to none els will I go.

2 O soule in spyte: thou saydst aright,
to God who thée so wrought:
My God thou art: of saythfull hart,
my goodes can bayle thée nought.

3 All my delyght: to sayntes full bryght,
is set, which trauell here:
In vertues all: celestiall,
they do excell so clere.

4 Who multiplie: theyr Idols hie,
and after them do gad:
Their sacrifice: I whole despise
I hate theyr names so mad.

5 The Lord alone: is porcion,
of myne inheritaunce:
My cup he is: my crosse to blisse,
my lot he wyll aduaunce.

6 My lot ful brode: by lyne and rod,
so fayre did fall to mée:
That I reioyce: the goodly choyce,
myne heritage to sée.

7 The Lord to blisse: I wyll not mysse,
who gaue me counsayle so:
My reynes by nyght: yet shewd me lyght,
in thought to God to go.

8 In face I set: my God so great,
he alwayes was my marke:
For strong he standth: on my ryght hand,
holw can I fall in darke.

For

9 For helpe thus had: my harte was glad,
my glory ioyed his fill:
My flesh in graue: though earth it haueth,
yet rest in hope it will.

10 For why in hell: my soule to dwell,
thou wilt not leaue it there:
The holy one: corruption
to see, thou canst not beare.

11 Thou shalt shew mée: lyues path to see,
and ioy in thy good sight:
Thy ryght hand hase: all ioyfull grace,
to stand for aye in might.

¶ The Collecte.

PReserue O mighty Lorde all them whiche trust in thee, & graue in our hartes to fulfill thy holy will, that whyle we be recomforted with the ioyfull remembraunce of thy resurrection, we may attayne to sitte on thy right hande, wyth thy blessed sayntes in ioy euerlasting, through Christ, &c.

The Argument. Pſalme. XVII.

That fayth myght stand / In vpper hand — *the iust man prayth full fayne*

And museth in part / That iust in hart — *thus should be vext in payne.*

Exaudi Deus.

1 HEare thou the right: O Lord my might,
consider my complaynt:
My lippes be streight: and hate deceight,
geue eare to my constraynt.

2 Geue thou aſſent: to myne entent,
in hand my right to take:
Let thy good eye: my cauſe diſcrye,
for thée my iudge I make.

3 Thy hart thou tridſt: by nyght thou ſpidſt,
thou ſcornſt me nye in déed:
Thou foundſt not yet: my fault ſo great,
my thought to mouth agréed.

4 Mens workes ful nought: by them ſo wrought
agaynſt thy worde and wyll:
Made me to marke: theyr wayes moſt darke,
thy lawes who do but ſpill.

5 I ſtay my féete: of lyfe moſt méete,
thy worde to holde the path:
Leaſt wrong I walke: thy truth to balke,
to ſlip in thy great wrath.

6 O God of all: on thée I call,
for thou my ſute wylt heare:
Enclyne to mée: thy face ſo frée,
my wordes in hearyng beare.

7 Thy mercies great: extend thou yet,
ſaue them whych truſt in thée:
From ſuch as ſtand: agaynſt thy hand,
and bayne reſiſters bée.

8 As ball of eye: O tenderly,
kepe me my Lord and kyng:
And ſhadow me: ſo cloſe to be,
hyd vnder thy good wyng.

Defend

9 Defend me quyte : from all the ſpyte,
of them that me moleſt :
My foes I ſée : round compaſſe me,
my ſoule to haue oppreſt.

10 So fat and fed : they iet ſo reddy
in wealth they ſtand full hye :
Proud ſpéeche to ſéeke : euen what they léeke,
they walke diſdaynfully.

11 In wayes they wayte : to note our gate,
ſo ſet on euery ſide :
They bend theyr eyes : as crafty ſpies
on ground to caſt vs wyde.

12 Lyke Lyon fye : they prouy lye,
which gréedy ſéeketh his pray:
As cloſe it were : fierce wolfe or beare,
or Lyons whelpe they lay.

13 For thy renowne : ryſe, caſt hym downe,
deſtroy hys ſpyte O God :
My ſoule O ſaue : from wycked ſlaue,
who is thy ſword and rod.

14 From men ſo fond : that be thy bond,
O Lord from worldly beaſt :
Who make good chere : thou fill them here,
they leaue theyr babes the reſt.

15 And I ſhall bold : thy face beholde,
in righteouſnes ſo bryght :
I ſhall in déede : be ſatiſfide,
thy glory brought to lyght.

¶ The Collecte.

CONuert the eyes of our faith O dere father, to beholde the truth of thy iudgement, that when wee be tryed by the ſpirituall fire of probation, we maye haue at the laſt fruition of thy glorious preſence, to be ſatiſfied wyth the fruite of thy righteouſnes. Thorough Chriſt our Lorde, Amen.

The Argument Pſalme. XVIII.

Chriſt here in this / For hym and his } *geueth thankes to God aright,*

For that they bee / Delyuered free } *from all vngodly ſpight.*

Diligam te Domine.

1 I Will loue thée: moſt inwardly,
O Lord my ſtrength thou art:
Thy mercies all: both great and ſmall,
do comfort much my hart.

2 My Lord is hence: my rocke and fence,
my ſauyng God I ſay:
My myght and ſhield: my truſt in field,
my horne of health, my ſtay.

3 The Lorde alwayes: moſt worthy prayes,
on hym I mynde to call:
So ſafe ſhall I: moſt ſtedfaſtly,
eſcape myne enemies all.

4 The greuouſnes: of deadly ſtreſſe,
dyd compaſſe me about:
The ſtreames of ſinne: ſo whelmd me in,
they troubled me full out.

The

5 The paynes of hell: that were so fell,
dyd me inclose full fast:
The trappes and snares: of deadly cares,
preuented me in hast.

6 In troublous wo: I cald vnto,
my Lord my God in feare:
To heare my case: his will it was,
my cry euen toucht hys eare.

7 The earth did shake: for feare did quake,
the hils theyr bases choke:
Remoued they were: in place most faire,
at Gods ryght fearefull loke.

8 Darke smoke rose so: hys face there fro,
hys mouth as fire consumde:
That coales at it: were kyndled bryght,
when he in anger fumde.

9 The heauens ful low: he made to bowe,
and downe dyd he ensue:
And darkenes great: was vnder set
his fete in clowdy hue.

10 He rode on hye: and dyd so flye,
vpon the Cherubins:
He came in sight: and made hys flight,
vpon the wyng of wyndes.

11 His place he set: In darkenes great,
as secret there to byde:
Wyth cloudes about: he set it out,
wyth waters blacke beside.

12 At hys great light : of preſent ſight,
the cloudes paſt ouer quight :
As ſtones of hayle : do melt and quayle,
by coales in fire light.

13 The Lord from heauen : ſent down his leauen
and thundred thence in ire :
He thunder cait : in wonders blait,
wyth hayle and coales of fire.

14 With arrow dartes : he gaid theyr hartes,
and ſcatterd them about :
And forth he bringes : hys lightnyngs,
the Lord deſtroyd theyr rout.

15 When he dyd thret : the waters ſet,
theyr ſpringes to be deſcryed :
The blaſtyng breath : of hys great wrath,
the worldes deepe bottome ſhewd.

16 From heauen aboue : his grace and loue,
to fetche me he dyd ſend :
From waters deepe : he dyd me keepe,
he dyd me ſtrong defend.

17 He dyd repreſſe : I ſaw no leſſe
my foes that ſtrongeſt be :
And rid me quite : of all theyr ſpite,
to ſtrong they were for me.

18 They dyd preuent : with troublement,
the day of my great treſſe :
Yet Gods good hand : dyd them withſtand
preuentyng theyr exceſſe.

In

19 In libertie: he placed mée,
and led me ſtraycht thereto:
He brought me out: of ſtreſſe no doubt,
hys grace dyd loue me ſo.

20 The Lord dyd thus: moſt gracious,
my dealyng he alloude:
He dyd me quite: as he in ſight,
me innocent approued.

21 For Gods true wayes: I kept allwayes,
Hys law I truſted therto:
Wyth my Lord God: I ſtill abode,
the wycked do not ſo.

22 I haue an eye: hys law to ſpye,
from mans tradition:
Nor hys precept: dyd I reiect,
to my deſtruction.

23 And pure I went: wyth true entent,
before my God alſo:
I iuſt eſchude: my déede ſo rude,
I gaue good héede therto.

24 For doyng iuſt: my Lord I truſt,
will frendly me requite:
My righteous déede: as well did ſpéede,
in hys approued ſight.

25 As man is iuſt: ſo mayſt thou truſt,
wyth good ſo good to bée:
Wyth perfect man: ſo thou agayne,
ſhall perfect be and frée.

26 And thus wyth pure: thou mayſt be ſure,
thou ſhalt be pure and cleane:
Euen ſo wyth euill: of froward will,
euen froward ſhalt thou meane.

27 For thou to saue : wilt sone withsaue,
the mēke in all their wo :
And shalt deryde : mens stately pryde,
and make them low to go.

28 For thou dydst lyght : my candell bryght,
and kēpst my fortune ryght :
The Lord my God : dyd ease my rod,
and darkenes tournd to lyght.

29 For strong to sēe : I was by thēe,
whole hostes to dyng downe ryght :
In God no dout : I was so stout,
stone wall to leape it quite.

30 Gods way I wis : vnspotted is,
hys worde is tryde in fire :
He is a shield : to man in field,
who trust to hym intiere.

31 What God is there : euen any where,
but this the Lord of hostes?
What rocke excelth : in strength so well,
as thys our God in coste?

32 For God euen he : round girdeth me,
with strength and feate of warre :
He kēpth my way : in redy stay,
lest byce my lyfe should marre.

33 He makth my fēte : as swyft and mēte,
as fēte of hartes to sēe :
In perfect grace : he stayd my race,
and sate me vp on hye.

34 My handes aryght: he made to fyght,
both diuell and man to wryng:
Myne armes in partes: did breake their dartes
yea bowes of ſteele wyth ſtryng.

35 Thy ſauyng ſhield: kept me in field,
thy right hand me ſuſtaynd:
Thy bounteouſnes: dyd eaſe my ſtreſſe,
though greuouſly it paynd.

36 Thou gaueſt me roume: where euer I come,
to ſtand, to go, to ryde:
Full ſtrong to ſtand: on ſea and land,
my heeles dyd neuer ſlyde.

37 I dyd rechaſe: my foes in face,
and ouer toke theyr ſpyte:
I dyd not ſtynt: wyth ſword the dynt,
till I had ſtroyed them quite.

38 I dyd them bray: in ſuch aray,
theyr woundes ſhall neuer heale:
They could not ryſe: in any wyſe,
but fall at myne owne heele.

39 Strait girdſt thou me: wyth ſtrength to be,
to warre euen full inured:
Thou threweſt them round: vpon the ground
my ſoule who thus purſude.

40 Theſe noughty packes: did turne their backes
theyr neckes thou madeſt me ſmight:
My haters fell: thou didſt them quell,
downe thou dydſt beat them right.

41 They cryde dismayde: and craued ayde,
but none to helpe was there:
When they did crie: to God so hie,
then God did turne hys eare.

42 I dyd as small: thus beat them all,
as dust before the wynde:
As clay in stréte: oft trode wyth féte,
I dyd them stampe and grynde.

43 Thou rydst my lyfe: from peoples stryfe,
thou didst me sure preserue:
To Gentiles bred: thou madest me hed,
straunge people me dyd serue.

44 When me they heare: at sound of eare,
they me now sone obey:
Wher children strange: their frendshyp change
all falshode they dewray.

45 These children strange: which strangely range
so vp and downe dyd fayle:
They all afrayd: in fearefull brayd,
in theyr great fortis shall wayle.

46 The Lord lyue hée: most blessedly
who was my helper strong:
God rowsed hée: my rocke so frée,
hym prayse I will full long.

47 This God of ours: he geueth me powers
t'auenge my wycked foes:
And doth subdue: my people true,
that they like subiectes goes.

He

48 He daunted ſo: my cruell foo,
to them he made me head:
From wicked ſpite: thou dydſt me quite,
their wickednes to tread.

49 For thys O Lord: in hart and word,
I will geue thankes in ſong:
Of thy great name: thy power to fame,
where Gentils dwel among.

50 Hys kyng he ſought: he health hym wrought,
he ſhewed true loue in deede:
To Dauid true: annoynted due,
and aye to his good ſeede.

The Collecte.

MOſt louyng Lord and puiſſant protectour which art our refuge in all diſtreſſe and aduerſitie, preſerue vs from all hoſtilitie, and frō the ſnares of death and hell, ſo that after we be drawne vp from the danger of all maner temptations, we maye deuoutly ſyng to thy holy name in all puritie of life. Through &c.

The Argument. Pſalme. XIX.

{*This Pſalme deliteth* / *Gods worke to cyte*} {*who is to ſunne comparde*}

{*His law it treateth* / *And ſo it ſpeaketh*} {*of his Apoſtles garde.*}

Cœli enarrant.

1 THe heauens do tell: how God excelth
in glory, power, and might:
The firmament: ſo excellent,
his handy worke endight.

2 For day to day : succédyng aye,
doth playne hys power declare :
As night to nyght : enſuyng ryght,
ſetteth out hys louyng care.

3 No ſpeche, or tong : to them doth long,
theyr voyce diſtinct not hard :
To magnifie : theyr Lord ſo hie,
by languages regard.

4 But yet theyr ſound : as wordes rebound,
on all the earth it ſtrayes :
To further coſt : all vttermoſt,
their noyſe theyr maker prayſe.

5 In them he ſet : the ſunne ſo net,
Lyke bridegrome which procédth :
His chamber out : as Giaunt ſtout,
reioyceth hys courſe to ſpéde.

6 His courſe goeth out : euen round about,
the heauen and backe retreath :
From Eaſt to Weſt : it hath no reſt,
all thyng doth féle hys heate.

7 Gods law is iuſt : a law to truſt,
as ſpotleſſe turnyng hartes :
His wytnes pure : record is ſure,
to babe it wyt impartes.

8 The Lordes beheſt : is all the beſt,
to ioy the hart in ryght :
His biddinges be : ſo pure to ſée,
blynd ſyght they turne to lyght.

The

9 The Lord his feare : is cleane and cleare,
which euer ſhall endure :
His iudgementes bée : the truth moſt trée,
and be themſelues full ſure.

10 They be to vs : more gracious,
then gold or precious ſtone :
To man more méete : then hony ſwéete,
they paſſe the hony combe.

11 Yea more then this : thy ſeruant is,
to kéepe them alway preſt:
And ſure ſhall he : rewarded be,
with ioy which is beheſt.

12 Synnes which be wrought : in déed & thought,
without thys law who knowth ?
Fro faultes that lye : oh ſecretly,
thy cleanſing hand beſtow.

13 From ſinnes of pryde : thy ſeruant hyde,
that me they do not guide :
That vndefilde : and leſſe beguilde,
the great ſinne myght I flyde.

14 My wordes thus ſaid : my thoughts depe laid
God graunt they pleaſe thy ſight :
O Lord my power : my rocke and bower,
and my redemer quite.

¶ The Collecte.

MOſt mercifull and louyng Sauiour Chriſt, which once comming forth out of the virginal wombe didſt proceede vp to the right hand of thy father: we beſeche thee that we may be ſo conuerted by the law illightened by thy preceptes, and taught by thy holy teſtimonies, to be deliuered frō all ſtraunge doctrine, and craftye inuaſions agaynſt our fayth: who lyueſt and raigneſt, &c.

¶ The Argument. Pſalme. XX.

{ This prayth for kinges / Good proſperinges } { theyr realmes to haue defence, }
{ Where Chriſt is ment / By fore entent } { of Dauids ſprite in ſence. }

Exaudiat te Dominus.

1 GOd graunt he heare: with bleſſed eare,
the ſutes in day of wo:
Gods name ſo great: whom Jacob met,
promote thée where thou go.

2 God ſend thée ayde: where power is layd,
from ſanctuary place:
Ye ſtrengtht thée ſure: full ſtrong t'endure,
from Syon hill of grace.

3 Let hym kéepe hye: in memorye,
thy ſacrifices all:
The bullockes brent: ſo redolent,
to mynde all them to call.

☞ Sela

Graunt

4 Graunt he thy will: of hart to fill,
in ſickenes eke and health:
Confirme he ſhall: thy counſayles all,
to woꝛke thy peoples wealth.

5 In helth of thée: glad we ſhal bée,
and triumphes make we will:
In gods good name: his pꝛayſe to fame,
thy vowes God ſhall fulfill.

6 I know that now: God will allowe,
his Chꝛiſt and ſaue him deare:
To heare him nye: from heauen ſo hye,
by healthfull hand he bearth.

7 Some truſt their hoꝛſe: ſome charets foꝛce,
thus they pꝛeſume of ſtrength:
But we wyll bynde: Gods name in mynde,
foꝛ he is Loꝛd at length.

8 Foꝛ where we ſée: how low they bée,
and falne, ſo foule deceyued:
We ryſe in ſight: and ſtand vpꝛight,
by myght of God receyued.

9 O Loꝛd we ſing: ſaue, kéepe the king,
heare vs and ſaue vs aye:
Both hym and his: pꝛeſerue and blis,
his realme defend we pꝛay.

¶ *The Collecte.*

FVlfill O Lord all our peticions, and accepte vs as well allowed ſacrifice to grace, that all the force & power of our aduerſaries may bee reſiſted by thee, ſo that we may reioyce in the preſent ayde of thy ſauing health, through Chriſt our Lord, who with thee, &c.

The Argument. Pſalme. XXI.

Here is expreſt / How that requeſt } *is hard which went beforne*

Now thankes the more / He geueth therfore } *to ſee hys foes forlorne.*

Domine in virtute.

1 THe king with ioyce : doth moſt reioyce,
thy ſtrength O Lord moſt kynde :
For health ſo had : he is full glad,
exceedingly in mynde.

2 Thou haſt him geuen : ſuch helpe to wynne,
in hart as he deſyrde :
For that he ſought : by thée was wrought,
Sela as full his lips requirde.

3 Thy good entent : dyd hym preuent,
thy bleſſyng ſwéete thou gaueſt :
Upon his hed : a crowne ſo red,
of gold well ſet thou haſt.

4 He aſked lyfe : and lyfe ful ryfe,
thou gaueſt him that will laſt :
Yoyce hym thou gaue : then he dyd craue,
euen lyfe that ſhall not waſt.

5 His honour great : in thée is ſet,
in thy ſaluation true :
Thou didſt him crowne : with bright renowne
and gloyy hym dyd ſue.

6 Thou haſt againe : exalt hys raygne,
wyth long felicitie :
To glad hys ſtate : moſt fortunate,
with ioy thy face to ſée.

The

7 The cause is thys : the kyng I wis,
in God dyd put his trust :
Hys louyng grace : so steyd hys place,
no man could downe hym thrust.

8 Thy strong ryght hand : by sea and land,
shall all thy foes confound :
Thou shalt seeke out : thy haters stout,
wyth power to cast on ground.

9 In thyne whote ire : as ouen wyth fire,
thou shalt them make to fume :
The Lord in wrath : shall stray theyr pathe,
the fire shall them consume.

10 Thou shalt supplant : theyr fruite to want,
theyr rootes from earth full low :
Theyr seede euen quyte : from all mens sight,
no man thence shall them know.

11 For they entend : on thee to send,
some euill in spitefull fourme :
Theyr cursed deede : yet wanted speede,
they could not it perfourme.

12 For such a thyng : thou shalt O kyng,
them all put foule to flight :
Thou shalt bestow : thy stryng and bow,
agaynst theyr face to smite.

13 O Lord of helth : eralt thy selfe,
in thyne owne strength and might :
So wyll we syng : to thee O kyng,
to prayse thy power aright.

¶ The Collecte.

BLesse vs lord with the benediction of thy swete mercy, and fulfil our desire to be alway set to thee, that where in our harmonie we extoll thy excellent power we may obtayn the perpetuitie of dayes in the world to come, through Christ, &c.

¶ The Argument. Psalme. XXII.

Lo Dauid here,
Christes type doth beare } *in anguishe all be set*

For here in summe
Christes passion } *and rising iust be met*

Deus deus meus.

1 MY God my God: regard me God,
why hast me left alone?
To make so farre: my health to iarre
from wordes of my great mone?

2 My God I cry: as day doth pry,
and yet thou geuest none eare:
No rest by night I take in sight,
no silence any where.

3 Yet holdst thy will: in thee so still?
as onely good thy selfe?
Thou Jacobs prayse: thy selfe vp rayse,
they sang alwayes thy health.

4 Our fathers olde: on thee were bolde,
to hope, and had theyr ease:
As oft as they: to thee did pray,
theyr troubles then dyd cease.

They

5 They cald on thée: and helpe therby,
thou gauelt to them anone:
They layd theyr truſt: on thée ſo iuſt,
and ſcapt confuſion.

6 Concernyng mée: a wo?me to ſée,
I am, no man of p?yce:
A ſco?ne all day: a caſt away,
of men in they? deuyce.

7 All they that mée: wyth eye dyd ſée,
hye ſco?nes to me they layd:
Wyth lips they mo?ud: with knées they bo?ud
they ſhoke they? hed and ſayd.

8 In God he ſet: affiaunce great,
let hym thatt rid hym quyte:
Deliuer hée: to make hym frée,
fo? hym he pleaſth in ſight.

9 Yet he thou art: that dydſt depart,
my mothers wombe from me:
At both her b?eſtes: in quyet reſt,
thou nurſt me tenderly.

10 I was whole caſt: on thée full faſt,
from that my mothers pappe:
No dout from thence: in ſure defence,
thou God keptſt me in lappe.

11 Fro me to go: oh do not ſo,
fo? trouble is at hand:
No helpe of man: optayne I can,
in thée my refuge ſtandth.

12 Wylde buls moſt ſtout: flocke me about,
by me full fierce they ryde:
Fat buls in déede: as Baſan féede,
be ſet on euery ſide.

13 My death to ſhape: wyth mouthes they gape,
on me they ſtare I ſay:
They ſwell and ſtampe: as Lyons rampe,
when they do roze at pray.

14 Duſt am I caſt: as water waſt,
my bones in ioyntes be loſe:
My hart wythin: doth melt and pyne,
as ware by fier doſe.

15 As potſherd dry: my ſtrength doth lye,
to mouth my tong cleau'th faſt:
To death in duſt: thou haſt me thruſt,
thus made I am agaſt.

16 Yea dogs full grim: haue cloſde me in,
in councels mad they méte:
Beſiegd I ſtand: of wicked hand,
they pearſt my hand and féte.

17 My bones to tell: I may full well,
at me they gaſe and ſtare:
They did delite: in my deſpite,
they dyd deryde my care.

18 My clothes they part: wyth ioyfull hart,
as ſpoyle the ſowgiers do:
For that my cote: they caſt theyr lot,
for that vnſowed was ſo.

But

19 But be not far : my gouerner,
O Lord my caſtle ſtrong :
Thy mercy ſend : and me defend,
in haſt, no tyme prolong.

20 From ſwoorde and knyfe : diſcharge my lyfe,
my ſoule leſt they deuoure :
Kéepe well my ſoule : as derlyng fole,
from dogges theyr handes and power.

21 O kepe in awe : the Lyons iawe,
ſaue me from them that byte :
From all the hornes of Unicornes,
protect me Lord of myght.

22 Thy power and name : I ſhall declame,
to all my bretherne met :
Glad wyll I rayſe : in church thy prayſe,
in congregation ſet.

23 The Lord who fearth : with lawds draw nere,
all Jacobs ſéede hym prayſe :
Feare ye hym well : all Iſraell,
hym magnify alwayes.

24 He wyll aduiſe : and not deſpiſe,
the powre for low degrée :
He hydth no face : in tyme and place,
my prayer heard hath hée.

25 I purpoſe mée : to ſpeake of thée,
in church thy prayſe to ſprede :
My vowes ſo plight : in iuſt mens ſight,
I will perfourme in dede.

26 The méke his brede : shall eate full fed,
and prayse the Lord all day :
For God who séeth : hys prayse he kéepth,
they' hart shall lyue for aye.

27 The world so brode : will turne to God,
whyle thys they call to hart :
Before hys face : all folke in place,
shall honour hym impart.

28 All kyngdomes stand : to God as bond,
they' trybes and kynredes eke :
And them in raigne : he shall retayne,
all quarters them to seke.

29 The fat shall fede : and serue in drede,
they all shall worshyp ryfe :
Yea dead men all : to hym shall fall,
who gaue they' soules no lyfe.

30 My séede and bloud : thys Lord so good
shall serue in worship frée :
And thus my flocke : as God hys flocke,
shall iustly reputed bée.

31 They shall procéede : to shew in déede,
to people thence to come :
Gods iustice great : from heauenly seat,
what he to them hath done.

The

¶ The Collecte.

O God the heade and fountayne of all grace & mercye which for our ſake diddeſt deſcende into the wombe of the Virgine, was faſtened to a tree, pierced through in thy handes and feete, thy garmentes parted by lottes, and yet after all this done, thou dydſt glorioufly ryſe agayne from death. We beſeche thee ſo to beare in mynde this thy humayne conuerſation among men, that thou mayſt be alway to them which put theyr truſt in thee a mercifull deliuerer, who lyueſt and raigneſt one God wyth the father & the holy ghoſt, for euer in perpetuall felicitie. Amen.

¶ The Argument. Pſalme. XXIII.

{The Chriſten man / Confeſſe he can} how God his lyfe doth guide

{With meat ſo good / of heauenly foode} from death his ſoule to hide.

Dominus regit.

1 THe Lord ſo good: who geueth me food
my ſhepeheard is and guide:
How can I want: or ſuffer ſcant,
whan he defendth my ſide?

2 To fede my nede: he will me lead,
in paſtures greene and fat:
He forth brought me: in libertie,
to waters delicate.

3 My ſoule and hart: he did conuert,
to me he ſheweth the path:
Of rightwiſenes: in holines,
his name ſuch vertue hath.

4 Yea though I go: through death hys wo,
his vaale and ſhadow wyde:
I feare no dart: wyth me thou art,
wyth ſtaffe and rod to guide.

5 Thou ſhalt prouyde: a table wyde,
for me agaynſt theyr ſpite:
With oyle my head: thou haſt beſpred,
my cup is fully dight.

6 Thy goodnes yet: and mercy great,
will kepe me all my dayes:
In houſe to dwell: in reſt full well,
wyth God I hope allwayes.

The Collecte.

LEade vs O Lorde by the rules of thy comfortable preceptes, that when we haue optaynd the habitation of thy euerlaſting manſion, we may be fully ſatiſfied with the cup of ioyful eternitie, through Chriſt our Lord, &c.

¶ The Argument. Pſalme. XXIIII.

Of Chriſt to come
All whole in ſumme } *his raigne this pſalme doth preach*

How God will bee
In temple free } *the letter this doth teach.*

Domini eſt terra.

1 THe earth it is: the Lordes of bliſſe,
wyth all the garniſhyng:
The world ſo round: he hath it found,
and all that dwell therin.

Thys

2 This earth he caſt: on ſeas ſo faſt,
as ouer them to ſtand:
And floudes he made: for corne and blade,
and eke to part the land.

3 Up who ſhall flye: on hill ſo hye,
where reſteth thys Lord of grace?
Or who ſhall ryſe: in reſtfull wyſe,
to that his holy place?

4 Euen he whoſe hand: and hart doth ſtand,
in cleannes innocent:
Who ſought no gayne: in fanſies vayne.
nor othe hath falſly ment.

5 He ſhall poſſes: in ſtablenes,
the Lordes ſwéete bleſſednes:
Hys God of health: from euen hymſelfe,
ſhall ſend hym righteouſnes.

6 And theſe be they: which ſéeke alway,
in ſtocke theyr God in déede:
Euen truely they: who ſeke I ſay,
the God of Jacobs ſéede.

7 Lift vp your gates: you heades and ſtates,
ye laſtyng dores aryſe:
In at this houſe: kyng glorious,
wyll enter princely wyſe.

8 What is this kyng: thus enteryng,
wyth glory thus beſet?
The Lord is hée: full ſtrong to ſée,
a Lord in battayle great.

9 Ariſe I ſay: thou temple gay,
Or as the vij. verſe. though I thée cannot builde:
Yet ioyth my ſpyrite: that God of might,
hys arke ſhall be thy thield.

10 What is thys king: deſiering,
wyth glozy thus to raigne?
The Lozde of hoſtes: of glozy moſt,
℣ Sela the kyng and ſoueraigne.

℣ *The Collecte.*

EVerliuyng God the fourmer and maker of the worlde, to whome the whole ornament thereof is ſeruiceable and ſubiect: we praye thee to reſtore vs to the innocency of lyfe that we may be able to folow thy ſteppes vp into holy mount, where thou raigneſt for euer almighty God in maieſty, through Chriſt.

The Argument. Pſalme. XXV.

This cry and call } *as ſupplication graue*
Is Generall }

It doth confeſſe } *and pardon craueth to haue*
Done wickednes }

Ad te Domine.

1 O Lozd to thée: my ſoule to flée,
is ſet, my God thou art:
I whole referre: my lyfe moſt nare
to thée, wyth all my hart.

2 My God of fence: my confidence,
on thée was alway bozne:
O let no ſhame: confound my name,
my foes els will me ſcozne.

Who

3 Who truſtith in thée: aſhamd to bée,
can neuer man it ſpye:
Who breake thy lawes: without a cauſe,
confounded let them lye.

4 Shew me thy wayes: O Lord alwayes,
of truth me teach the path:
Thy word and way: is certayne ſtay,
for that all vertue hath.

5 In truth me lead: teach me thy read,
my God of health thou art:
Thy truſt doth lay: in thée all day,
to thée is bent my hart.

6 Call thou to mynde: O Lord full kynde,
thy louyng mercies olde:
Thy bounties frée: which euer bée,
as fathers them haue tolde.

7 Of youth my faut: ſo great and haut,
ſuch ſinne O Lord forget:
For mercy ſake: O Lord awake,
thy mynd vpon me ſet.

8 Both gratious: and righteous,
the Lord is equall ſo:
He teachth wyth rod: yet louyng God,
by giftes he teachth alſo.

9 Who méke abyde: them he will guide,
in iudgement good and ryght:
And whome we ſée: moſt gentle bée,
his wayes he teachth them lyght.

10 The wayes of God: be large and brode,
both truth and mercy iuſt:
Euen ſtill to ſuch: as loueth much,
his heſtes, and couenauntes truſt.

11 For thy names ſake: O mercy take,
my Lord vpon my ſinne:
It is ſo great: it doth me fret,
it boyleth my ſoule wythin.

12 What man he bée: that feareth thée,
O Lord thou wylt hym teach:
The rightfull way: to chooſe I ſay,
in ſpyte thereto to retche.

13 His ſoule ſhall dwell: at eaſe full well,
in ghoſtly frée delyght:
Hys ſtocke and ſéede: ſhall neuer néede,
but hold the land to ryght.

14 Among them lye: Gods ſecrecy,
to feare hym who that ſhall:
In gentle fourme: he wyll perfourme,
to them hys couenantes all.

15 Myne eyes entent: is euer bent
to thée my Lord ſo great:
For onely he: pluckth ſuerly,
my féete from out of net.

16 Turne thou to mée: O Lord ſo frée,
haue mercy, ſtay my fall:
I am in ſtate: all deſolate,
in miſery full thrall.

My

17 My sorrowes fell: my hart doth swell,
they be enlarged so:
My troublous payne: O God restrayne,
O quenche this deadly wo.

18 Attend I cry: my misery,
my lyfe and state aduerse:
Forgeue my fautes: which me assautes,
my ioy to me reuerse.

19 Consider ryght: my foes theyr spyte,
how they increase my feare,
Theyr hate is thus: so tyrannous,
at me that they do beare.

20 O kepe most dere: my soule intiere,
and me deliuer iust:
So let no shame: confound my name,
for I in thée hane trust.

21 Let perfectnes: and rightfulnes,
both guide and wayte on mée:
My trust for ayde: in thée is layd,
from me O neuer flée.

22 Deliuer well: all Israell,
O God wyth all hys sède:
From troubles all: that them may fall,
in thée alway to spéde.

¶The Collecte.

DEliuer vs from all aduersitie and danger O mercifull God, for to thee onely haue we lifte vp our hartes, forget we beseech thee the trespace of our youth, and the ignorance of our former age, & where as we haue negligently offended, thou of thy mercye forgeue it vs, through. &c.

¶The Argument. Psalme. XXVI.

The iust mans song / Who suffreth wrong } *for righteousnes beshent:*

And prayth in will / That he may still } *a lyfe leade innocent.*

Iudica Domine.

1 IUdge my dede: as I haue lyued
in thée my hope is all:
For this my truste: in thée so iuste,
I neuer doubt to fall.

2 Lord proue my waye: and me assaye,
by fire trye thou my reynes:
And search my hart: my foe is smart,
myne giltles life he straynes.

3 Thy clemency: was nye myne eye,
to stay, me right to do:
I dyd inure: my hart full sure,
to truth from lyes to go.

4 Wyth lyers vayne: I would not trayne,
my lyfe to follow such:
Wyth crafty men: I would not renne,
whose lyfe dissembleth much.

The

5 The wycked rout: that goeth about,
to harme and hurt I hate:
I will not ſet: in councell yet,
wyth men of wycked ſtate.

6 For waſhe I wyll: my handes euen ſtill,
wyth men of perfect lyfe:
And thus ſhall I: O Lord ſo bye,
frequent thyne aulters ryfe.

7 Where I ſhall rayſe: thy worthy prayſe,
that men may loue the ſame:
I wyll there ſpreade: thy grace in deede,
the workes of thy good name.

8 O Lord the place: where reſteth thy grace,
I haue the bewty loued:
Thy heauenly houſe: ſo glorious,
I loued as me behoued.

9 Wyth ſinners great: Lord do not thet,
my ſoule, wyth them to bée:
Thy grace extend: my lyfe defend,
all men of bloud to flée.

10 Theyr handes do preſſe: all wyckednes,
euen guile prepenſed ſo:
Theyr better hand: corrupt doth ſtand,
wyth bribes, euen thus they go.

11 But yet will I: moſt certenly,
in truth my lyfe addreſſe:
O make me frée: from them to bée,
ſhew me thy tendernes.

12 My foote as yet : in ryght is set,
in playne simplicitie :
And still wyll I : in company,
exalt thée Lord on hie.

¶ The Collecte.

GRaunt O Lord we beseech thee thy mercy vnto vs thy seruauntes, and so ingraue in our hartes the loue of thy truth, that we may hold fast all innocency of lyfe, and finallye to bee deliuered from all wycked persecutours. Through, &c.

¶ The Argument. Psalme. XXVII.

Here may we see
The iust is free } *in trouble though he falleth:*

In God he stayeth
On hym he wayeth } *and so geueth thankes in all.*

Dominus illuminatio

1 THe Lord of might : is health and light,
to me (at nede) whom should I feare ?
The Lord is strength : to lyfe at length,
of myne (I say) who can me deare ?

Whan men so bad : theyr traynes had layd,
2 Euen then (at eye) they fell downe right :
Whan foes dyd presse : to eate my flesh,
they slid (away) for all theyr spite.

Though armed host : besiegd my cost,
3 my hart (from God) shall not relent :
Though cruell warre : should ryse me nar,
to God (therin) I would be bent.

One

4 One thing to craue : of God to haue,
I dyd (full oft) and aye I will :
To kéepe hys place : to ſée hys grace,
to haunt (euen ſo) his temple ſtill.

5 Thus ſhal hys power : hyde me in bower,
when troubles ſhould be (fierce and) fell :
He would me hyde : there cloſe to byde,
as ſafe on rocke (moſt ſure) to dwell.

6 My hed yet now : he wyll alow,
aboue my foes (in ſtate) alwayes :
In, will I bring : glad offeryng,
the Lord (ſo good) to laud and prayſe.

7 My voyce O heare : my Lord ſo deare,
I cry (my God) in wofull part :
Graunt that I craue : and mercy haue,
extend to me thy (louyng) hart.

8 My hart to thée : dyd oft apply,
ſéeke ye my face (I ſay) ye all :
O Lord I will : thy face ſéeke ſtill,
do others (how and) what they ſhall.

9 Hyde not from mée : thy ſeruaunt frée,
thy (louyng) face, my ayde thou art :
Reiect not me : diſpleaſantly,
O Lord (my health) do not depart.

10 My parentes when : they bad me renne,
from them (to go) my ſelfe to ſhift :
When Patrons all : my reyſe or fall,
rought not (a myte) thou dydſt me lyft.

11 Teach me thy way : thy lawe I ſay,
that rightly leadth (in truth) to thée :
My foes O Lord : with one accorde,
ſhould els reioyce (in hate) to frée.

12 Up turne me not : to beare theyr hate,
O Lord (to them) that me purſue :
Falſe witnes eyes : agaynſt me ryſe,
and lyes (of me) they ſpreade vntrue.

13 My hart had quayld : and vtter fayld,
if fait (to thée) I had not truſted :
Let me thy grace : Lord ſée in place,
in land (of reſt) where ioyth the iuſt.

14 O wayte the Lord : hold faſt hys worde :
doubt not (at all) be ſtrong, be ſtill :
Attend on God : take méke hys rod,
he will (at laſt) thy hart fulfill.

¶ *The Collecte.*

DEfend vs O God from all the aſſaults of our enemies, that we maye continue in conſtant confeſſing of thy name, that while we haue the fruition of thy helpyng preſence, at laſt may haue the ſame in glory.

¶ *The Argument. Pſalme. XXVIII.*

This mans entent Is vehement } *all crafty men to ſcape :*

And hard he is From God of bliſſe } *for this he thankes doth ſhape.*

Ad te Domine.

1 O Lord I cry : my rocke on hye,
reſt not (thus ſtill) forſake me not :
Or els ſhould I : reſemble nye,
the déde (that be) in pit bewrapt.

Here

2 Heare my request : of humble brest,
whan I (so méeke) do sue to thée :
Agaynst thy seate : of mercy swéete,
my handes (on hye) when lift they bée.

3 And draw my hart : from wycked part,
wyth them (O Lord) that worke so euill :
Theyr tonge cryth truse : wyth hart refuseth,
theyr myndes all set to (stroy and) spill.

4 As is theyr déede : so let them spéede,
retort their craftes they (vse to) delue,
Theyr malice great : the same to get,
wyth lyke (by ryght) to quite themselue.

5 Theyr myndes disdayne : Gods actes to frains
hys (stately) workes to marke euen so :
He shall them stroy : and not employ,
theyr lyues (no tyme) in wealth to go.

6 Well worthy prayse : is God alwayes,
my mouth (in song) shall hym forth sound :
He heard my grone : my prayers mone,
he dyd not me (wyth shame) confound.

7 God is my shield : my strength in field,
he helpt (me iust) as I beleued :
For this good chance : my hart may daunce,
and sing in laudes (so wel) releaued.

8 To my small host : God praysd be most,
that (tymely) health he soone dyd bryng :
The Lord is strength : and fence at length,
to his (most true) annoynted kyng.

9 Thy people ſaue: O Lord I craue,
and bleſſe (wyth ioy) thyne heritage:
Fede them as guide: promote them wyde,
to prayſe the (God from) age to age.

¶ The Collecte.

O Lord moſt ſtrong forte and refuge to all thy people, preſerue vs from ſuch as goe downe into the pit of ſchiſme and diſſention, and knit vs together in vnitie of mynde, beyng children of one onelye God and of one fayth, ſo that we may holde faſt in harte, that we outwardly profeſſe in mouth, through. &c.

¶ The Argument. Pſalme. XXIX.

{This doth inuite, / All ſtately might} {to note Gods mighty power:}
{Hym iuſt to ſerue / Who can preſerue} {and els can them deuoure.}

Afferte Domino.

1 YE ſonnes of God: ſprede ye abrode,
the Lordes great power and ſtrength:
Bryng ye your lambes: of mighty rambes
to God hys laudes at length.

2 The Lord enſue: wyth honor due,
extoll his myght and name:
And eke expreſſe: his holines,
hym laude in court of fame.

3 His voyce ſo grand: on ſea and land,
note holy the floudes it ſtayd:
Gods maiefty: you then dyd ſe,
on them when thunder brayd.

Hys

4 Hys voyce ruleth ſea : how houge it be,
hys voyce is ſterne and ſtout :
His voyce is thus : moſt glorious,
when it dryueth leuyn out.

5 This voyce ſo frée : breakth Cedre trée,
no force can it repell :
It dryueth euen downe : of Lybanon,
hys Cedres, though they ſwell.

6 He made them ſkip : in rotes to ſlip,
as calues do vſe to praunce :
So Lybanon : and Syrion,
as Unicorne to daunce.

7 The Lord by voyce : the fiery noyce,
of flames in partes can ſend :
The cloudes among : he lightneth ſtrong,
wyth ſhoures he fyre can blend.

8 It can diſtres : all wyldernes,
yea Cades deſert wyde :
The beaſtes I ſay : which there do ſtray,
it make themſelfe to hyde.

9 This voyce doth bynde : to calue the Hynde,
thicke trées it open layth :
Therfore men all : in temple ſhall,
hys honour prayſe in fayth.

10 Where they ſhall ſing : that God as kyng,
hath rule of waters all :
On whom he ſetth : as kyng is fit,
and ſo for euer ſhall.

11 The Lord all wealth : and ſtable health
ſhall geue hys people kynde :
God them ſhall bleſſe : wyth full increaſe,
all peace and reſt to kynde.

¶ *The Collecte.*

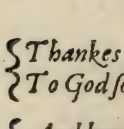
GRaunt we beſeche thee Lord vnto vs, conſtancye in thy worde, and make vs the temple of thy bleſſed ſprite, ſo that we may reuerence thy godly voyce, to rebound the ſame to all powers of this world, that they may be compunct therby, to preſent themſelf to thy honour wyth due ſacrifice of thankefull hartes, through, &c.

The Argument. Pſalme. XXX.

Thankes here be ment / To God ſo ſent / for iuſt deliueraunce :

And here ye ſpie / All ſuertie / in Gods good gouernaunce.

Exaltabote Domine.

1 
OD thée all whole : I will extoll,
for thou haſt lift me hye :
Thou wouldſt not make : my foes to crake,
agaynſt me ioyfully.

2 O Lord of myght : my God of ryght,
to thée I cryed in griefe :
Thou gaueſt an eare : to heare me neare,
thou ſentſt me healthes relefe.

3 Thou broughtſt ful wel : my ſoule from hell,
O Lord thou didſt wythſaue :
Thou me releueſt : my ſtrength thou kepeſt,
thou pluckſt me quyte from graue.

To

4 To God ſing ye: ye ſaintes agrée,
hys prayſes eleuate:
And mynde ye ſtill: hys holy will,
his graces celebrate.

5 Hys heauy wrath: ſhort time it hath,
lyfe ſtandth at hys good grace:
At nyght we wéepe: yet after ſléepe,
at morne we myrth embrace.

6 Whan well I was: in ioyfull caſe,
I ſayd as then I thought:
That I no day: ſhould fele decay,
and neuer moue to nought.

7 For thy good will: ſo ſtrenghtd my hill,
O Lord moſt ſtedfaſtly:
But whan thy face: had tourned hys grace,
I than fell troublouſly.

8 In thys my payne: I was full fayne,
to cry to thée for might:
My God wyth cry: I dyd apply,
and prayd both day and nyght.

9 What gayne ſayd I: hath lyfe thereby,
if death cut ſhort my dayes:
Can duſt declare: thy power in care?
in graue to tell thy prayſe?

10 My God therfore: ſpare me the more,
O Lord I thée deſire:
My ſimple ſprite: deſpyſe not quyte,
but helpe I thée requyre.

11 Thou tournst from mée : my wo and gréé,
to myrth in cherefull voyce :
The mournyng wéede : thou changest in déede
so fensd I dyd reioyce.

12 Wherfore euen still : all good men will,
thy glory sing and prayse :
O Lord of loue : my God aboue,
I théé wyll laude alwayes.

¶ The Collecte.

MOst louyng and mighty protector, almighty God suffer not our enemies to triumph ouer vs we beseche thee, but so strength vs wyth thy strong hande, that after heauines is turned into gladnesse, we maye geue condigne thanks and laudes in due remẽbrance of thy holynes, through Christ, &c.

¶ The Argument. Psalme. XXXI.

In te Domine. { *Thus Dauid prayed from Saule so scapte : in letter thankth he so :*
But Christ is mene : With all hys church : for sprite & bodies wo

1 IN thee O Lord I put my trust : let me neuer be shamde:
Rid me in thy true righteousnes: which thou for me hast fram

2 Bow downe thine eare make hast to me : deliuerd that I be :
Be thou my fort, my rocke so ferme : so stabled iust by thee.

3 Thou art my rocke & castell sure : my fortres large and wide:
For thy names sake lord lead me forth : be thou my light and gr

4 My foote O Lord draw out of net : full priuy set for me :
Thou art my strength as I haue said : al hope doth rest in thee.

5 To thy good hands I yelde my sprite: O lord to thy great ruth
Thou hast redemd me certenly : O lord thou God of truthe.

I

6 I hate their ſuperſtition: who holde of vanitie,
Where iuſt hath bene my confidence: O Lord alway in thee.

7 I will be glad and eke reioyce: for thyne humanitie:
For thou didſt note my ſoules diſtreſſe: my ſtate adnerſe to ſee.

8 In cruell hand of deadly foes: thou haſt not ſhut me vp:
But ſet my feete at large in rounne: thou temperſd ſo my cup.

9 Haue mercy Lord vpon my wo: myne eyes therin conſume:
My ſoule and eke my body ſore: much payne they do reſume.

10 My lyfe is waſt in heauines: my yeares in mournynges wayle:
My ſtrength is falne for myne offence: my bones begunne to quayle

11 A ſcorne I am among my foen: but moſt to neyghbourched:
A feare I was to daily frende: ſeene out of dores they fled.

12 I am ſo cleane caſt out of mynd: as dead man layd in graue:
I am become a veſſel broke: which no man liſt to haue.

13 I ſaw ſo great conſpiracy: of men in counſayle met:
My feare encreaſt whan they dyd riſe: my ſoule to trap in net.

14 But yet my hope hath bene in thee: O Lord I thus dyd ſay,
Thou art my God my truſty God: thou wilt me kepe for aye.

15 My dayes be ſet in thy good handes: ryd me from all my foes:
Whoſe handes be ſet to perſecute: to lade my ſoule wyth woes.

16 Thy gentle light of countinance: ſhew me thy ſeruaunt poore:
Saue me O Lord by mercy great: I truſt therto the more.

17 And let me not confounded be: O Lord of thee I craue:
Confounded be all wicked men: in ſilence put to graue.

18 Let lyeng lips be ſtopt to ſpeake: to whiſt downe lowe be thruſt:
In cruell ſpite diſdaynfully: they prate agaynſt the iuſt.

19 How is thy grace ſo plentifull, prepard in ſtore to bee:
For righteous men which thee do feare: as Adams broode may ſee.

20 To hide them ſafe euen iuſt by thee: from all prouokyng men:
Thine eies in houſe will kepe them ſure: from tonges ỹ venim

21 O thankes be due to this the Lord: whoſe pity ſuch I felt:
As I with ſorte were cloſed in: or I in citye dwelt.

22 Though whan I fled and felt exceſſe: I ſayd thou me deſpiſde:
Yet when I cryde thou heardſt my voyce: in humble ſute deuiſt

23 O Loue the Lord ye all his ſaintes: the Lord the iuſt preſerueth,
The doer prowd he thorowly: rewardeth as he deſerueth.

24 Be ſtrong in hart: moſt manfully,
For he your hartes ſhall ſtrength:
All ye that wayte the Lord ſo good,
O truſt ye hym at length.

¶ *The Collecte.*

MOſt mercifull father which exceliſt in aboundãce of pitie and compaſsion, we beſeche thy tender and infinite mercy, that while we ſearch for the eternall veritie of thy worde and commaundement, we may eſcape the deteſtable preſumption and pryde of vayne walkers in this worlde, contrary to the eternal veritie in thy worde, through Chriſt.

¶ *The Argument.* *Pſalme.* *XXXII.*

Here Dauid teacheth to vnderſtande,
what is cleare bleſſednes:
Euen pardon free at Gods good hande,
for all our ſinnefulnes.

Beati quorum remiſſe.

1 OBleſt be they: whoſe treſpaces,
all whole remitted lye:
Whoſe ſinne is hid: in ſecrecies,
from which God turneth his eye.

2 O blessed man to whom in sight,
God doth impute no sinne:
Who hath no guile: in suttle spite,
as hypocrite within.

3 For that my sinne: I hyd so blynde,
and would not it confesse:
My bones and strength for sorrow pynde,
all day I cryed in stresse.

4 For dayes and nyghtes: thy heauy hand,
my soule dyd prese so stout:
That all my powers: and moysture change
☞ Sela as dryed by sommer drout.

5 I shewed to thée: my wyckednes,
not still my gilt I hid:
I sayd: I will my fault erpresse,
☞ Sela then straight thou it didst ryd.

6 For this to thée: will euery saynt,
make sute in tyme of grace:
Though waters flow: in déepe constraynt,
they shall not hym deface.

7 My refuge thou: art couertly,
from trouble me to bryng:
☞ Sela Thus fenst by thée: glad sing shall I,
as men made frée do sing.

8 I will geue thée: intelligence,
right thée to teach the way:
That thou mayst walke: wythout offence,
on thée myne eye shall stay.

9 But be not lyke the horſe and mule,
who nought can vnderſtand:
Whoſe mouthes wyth bittes except ye rule,
they wyll not come to hand.

10 The wycked man: wyth cares is fret,
wyth ſorrowes foully bett:
But who hys truſt: in God hath ſet,
to hym all grace is nett.

11 In thys the Lord: reioyce ye ſtill,
ye righteous men be glad:
All ye that haue: ryght hartes and wyll,
ioy ye be not adrad.

The Collecte.

O Bleſſed Lord whiche by remittyng ſinnes, geueſt them who confeſſe the ſame thy true iuſtice, heare thou the prayers of thy congregation: and ſo dull the dartes of ſynne in vs, that we eſcapy ng the ſorow full wo therof, may bee repleniſhed wyth reſtfull and ſpirituall gladnes in the holy ghoſt, to ioye with thee in the bliſſe to come, through Chriſt.

The Argument. Pſalme. XXXII.

Here hily aduanſt
Gods grace do ye ſee:
Who ſinne doth remit,
All wholy ſo free.

Beati quorum.

1 O Happy be they,
Whoſe ſins be releaſt:
Who hath theyr offence
Whole hyd by requeſt.

2 And happy the man
Whom God doth aquite:
Whoſe ſpyte hath no guile
To doubt of hys might.

This pſalm aforeſaid in an other Metre.

For

3 For holding my tong,
My bones fell away:
I grone in my hart,
Sela. All whole by the day.

4 By nyght and by day,
Thy hand was to ſtout:
My moyſture was dryed
Sela. Lyke ſommer the drout.

5 My cryme I bewrayed
Euen iuſt in thy ſight:
I hyd not my gylt,
But brought it to light.

I caſt wyth my ſelfe,
My fault to reueale:
And ſtraight thou releaſt,
It euery deale.

6 For this ſhall we ſée,
All ſaintes to deſire:
In ſute for to bée
When tyme doth require.

Though trouble aryſe,
as flouds when they grow
Yet ſhall they no tyme,
The iuſt ouerflow.

7 My bower thou art,
To kéepe me at eaſe:
Thou fenceſt me about,
Sela With ſonges of releaſe.

8 To teache thée I will,
And guide thée the way:
On thée will I loke,
So neuer to ſtray.

9 But be ye not lyke,
The horſe and the mule:
For brutiſh they be
And hard to recule.

Wyth bridle and bit
Their mouthes do ye ſtrain
Leſt at you they wynce
And turne ſo agayne.

10 The bad ſhal haue plages
On euery ſide:
Who truſt in the Lord,
Them grace doth abide.

11 Ye men of the ryght,
Be glad to reioyce:
Ye true men in hart,
Be ioyfull in voyce.

¶ The Argument. Pſalme. XXXIII.

The iuſt alway in mynde bearth this,
Wyth hart to ioye in God of his,
To prayſe his name that mighty is,
For he geueth helpe and heauenly blis:
But vayne all other remedies,
But payne all worldly policies,
Remember this.

Exultate iuſti in. 1

Reioyce in God: the Lord he is,
Ye righteous men and do not mis,
The iuſt be bound to thanke iwis.
Repete ye this

2 Prayſe ye the Lord: wyth melodies,
Wyth harpe and lute wyth ſimphonies,
Syng Pſalmes to hym in Pſalteries.
Forget not this.

3 Syng Carols new wyth iubilie,
To God the Lord in maieſtie,
Hys laudes, hys prayſe, ſing hartely.
Well vſe ye this.

4 His worde is true moſt certeinly,
His workes be wrought moſt faythfully:
Holde thys in hart moſt conſtantly.
Abuſe not this.

5 He iudgement loueth: and right entent,
The earth therwith is all beſprent,
Such grace and loue he downe hath ſent,
Well truſt ye this.

The

6 The heauens were made : by thys the Lord,
The hoſtes of them : by hys true word,
Hys breth of mouth : theyr power afordth.
Diſtruſt not thys.

7 The ſeas on heapes : he doth them place,
As bottell cloſe : he them embraceth
The depes he coutcht in ſecret ſpace.
Denounce ye this.

8 Let all the earth : the Lord ifeare,
What man this world and mould doth beare,
Serue hym in dread : with gentle eare.
Renounce not thys.

9 He ſpake the word : and done it was,
The earth firme ſtode in ſtable caſe,
What he dyd byd : it came to paſſe,
Reuolue ye thys.

10 All Paynyms wayes God doth reiect,
Vayne peoples dryftes by hym be chect :
Proude Prynces craftes he doth detect.
Diſſolue not thys.

11 Gods counſayles aye ſhall all abyde,
Hys thoughtes of hart ſhall neuer flyde :
From tyme to tyme on neyther ſyde.
Reſpect ye thys.

12 What folke hath God Jehoua Lord,
Elect as heyre by hys accord,
O bleſt they be by truthes record.
Suſpect not thys.

13 The Lord from heauen beholdth vs all,
All kynde of men both frē and thrall:
He ſeeth theyr reyſe: he ſeeth theyr fall.
Aduiſe ye thys.

14 From his high ſeat: he caſteth hys eyes,
All men to bewe theyr tract to ſpye,
Where euer they in earth do lye.
Deſpiſe not thys.

15 The hartes of all he ſhope no dout,
He knowth theyr thoughts wythin wythout,
Theyr worckes what they do go about.
Repute ye thys.

16 No kyng is ſaued by route of hoſt,
No giaunt ſtrong for all hys boſt,
Of ſtrength and power though haue they moſt
Diſpute not thys.

17 Strong horſe is thyng: but weake agayne,
That man by hym myght ſafe remayne,
Both horſe and man are all but vayne.
Approue ye thys.

18 Behold the Lord: holdth eye full iuſt,
On fearefull men whych hym do truſt,
Wyth grace them guide he ſafely muſt.
Diſproue not thys.

19 Theyr ſoule from death to ryd them quite,
In tyme of dearth to fēde them ryght
All paynfull ſtrelle he maketh full lyght.
Betrouth ye thys

Our

20 Our ſoule hath taryed quietly,
For thys our God aſſuredly,
Our guide, our ſhield moſt truſtely.
For ſlouth not thys.

21 Our hartes in hym ſoyll ſtyll reioyce,
For hys good name we truſt the choyce,
And ſing we will in ioyfull noyce.
Repete ye thys.

22 Extend O Lord thy gentleneſſe,
As we in thée haue truſtineſſe,
Thou art the Lord of ryghteouſnes.
Forget not thys.

¶ *The Collecte.*

FEede vs O Lord thy miſerable people in that time whan raigneth the famine of thy worde, deliuer our ſoules from the death of ſinne, that we maye bee filled wyth thy mercy: finally, to bee aſſociate to the righteous, in the ioyes of eternitie by thy gratious gift. Through Chriſt, &c.

The Argument. Pſalme. XXXIIII.

When Danid fledde, to Achis king,
At death he was full neere:
And ſaued yet, this Pſalme did ſing,
With all his frendes in quiere.

Benedicã dominum.

1 I Will geue thankes: to God alwayes,
Who raignes in power moſt hie:
Within my mouth: ſhall be hys prayſe,
declarde continuallie.

R.ij. Of

2 Of thys god Lord : to boſt the ſame,
My ſoule ſhall neuer lynne :
The humble ſort : ſhall heare the ſame,
And eke reioyce therein.

3 O laude and prayſe : the liuyng Lord,
wyth me performe his prayſe :
And let vs all : wyth frée accorde,
extoll hys name alwayes.

4 I ſought the Lord : and when I cryde,
he bowde hys louyng eare :
Yea, he me kepes, eche tyme and tyde,
and dyd me rid from feare.

5 Lo, thus to God : the poore doth call,
his cry he doth regarde :
And he from paynes and wofull thrall,
likewyſe doth hym alwarde.

6 They had an eye : full bent in hym,
and ſo they lightened were :
A ſhamefaſt face not one of them,
from that tyme forth dyd beare.

7 Gods aungels ſtandes hym round about,
whoſe lyke him fearth aryght :
No harme they take, by wycked route,
he them deliuereth quyte.

8 O taſt and ſée : how gratious,
the Lord remayneth iuſt :
That man is bleſt : all proſperous,
that layes on hym hys truſt.

O

9 O feare the Lord: ye ſainctes of his,
therin your trauayle plant:
For they that feare: the Lord of blis,
ſhall nothyng euer want.

10 The Lyons nede: wyth hunger fret,
the ryche and proud in hart:
But he whoſe feare: in God is ſet,
of all good thynges haue part.

11 Ye children yong: approche ye neare,
geue eare vnto my worde:
I wyll you learne, the Lord to feare,
in godly hartes accorde.

12 What man he be: that lift to liue,
and fayne would ſée good dayes:
Let hym no fraude: in tongue atchiene,
in lewde and frowarde wayes.

13 Reiect the euill: and take the good,
all wycked wayes eſchue:
Séeke pleaſaunt peace: wyth modeſt mode,
and do the ſame enſue.

14 Upon the iuſt: and godly men,
the Lorde hys eyes doth ſplay:
And boweth hys eares: as God to them,
as oft as they do pray.

15 Gods face is ſéene, moſt irefully,
to wycked men of hand:
To rote full out: theyr memory,
from all the earth to ſtand.

16 To God the Lord: the righteous call,
who heares theyr heauy case:
And he from cares: and troubles all,
deliuereth them by grace.

17 The Lord is nie, to hym by might,
that is contrite in hart:
And saueth the man: of humble spryte,
nor will from hym depart.

18 Great are the cares: of perfect men,
and great theyr troubles bée:
But yet the Lord: deliuereth them
from all aduersitie.

19 He kéepth theyr bones: both safe and sound,
Unbroken them to saue:
The euil, euil happes: shall all confound,
no stay by God to haue.

20 The Lord will kéepe: his seruauntes all,
theyr soules he wyll defend:
And none shall be in sorrow thrall,
who iust to hym doth bend.

¶ *The Collecte.*

ALmightye God that arte the strong protector of them that be in aduersitie, and art most mercifull deliuerer from all daungers of the world: We beseech thee of thy godly prouidence, to sende thy holy aungell to assist vs on euery side, from tribulation, to bee at last deliuered from the miserable death of sinners. Through Christ, &c.

¶ The Argument. Pſalme XXXIIII.

For the Lute.

When Dauid fledde to Achis king,
At death the doore he was full neere,
And ſaued yet this Pſalme dyd ſing
Wyth all his frendes in godly quiere,
To God hys Lorde, to hym ſo dere,
In voyces clere, with hart and will.
Geue thankes I will.

This pſalm aforeſaidin an other Metre.

Benedicã dominum. 1

Geue thankes I will: geue thankes I will,
For aye to God moſt gratious,
He is my forte, my rocke on hill
My Lord he is moſt bounteous,
My mouth ſhall prayſe hym plenteous,
In hart and mynde moſt feruent ſtill.
Geue thankes I will.

Note the reuolutiõs of ſixe diuers termi nations.

2 My ſoule may boaſt: of this my Lord,
He was my helpe ſo truſtelie,
Let méke men heare wyth one accorde:
Let wofull men ioye willingly,
That God hath done ſo louingly,
From whom all grace doth downe diſtill.
Geue thankes I will.

3 Prayſe ye the Lorde wyth hart and voyce,
With me ye ſæ hys gentlenes,
Together come, let vs reioyce,
To laude hys name in faythfulnes,
Lyke ayde to you he wyll exprelſe,
To kéepe from you, all troublous ill.
Geue thankes I will.

4 I ſought the Lord he ſent me eaſe,
He hard my griefe and all my payne,
He pluckt me forth of all diſeaſe,
That deadly gript my hart the bayne,
He rid my feare, he turnd agayne,
For I hym ſought with all my ſkill.'
Geue thankes I will.

5 I fledde to hym, and ſawe his light,
Who eye did caſt to his good grace,
All lightened were with diſage bright,
Confounded not were they in face,
No payne no ſpite could them diſgrace,
God them defendes, none can them ſpill.
Geue thankes I will.

6 God hard my crye as ſweete incenſe,
I poore man lo felt this in part,
He geueth all bliſſe, he quith offence,
He bade all wo from me depart,
Of troublous paine to quench the dart,
Right ſone he did his worde fulfill.
Geue thankes I will.

7 Gods hoſt ſtode by to ſtrength my fight,
For angels power moſt glorious,
About the iuſt lie ſtrong in myght,
To make hym goe victorious,
To ſcape theyr foes ſo quarilous,
Hys power in grave endureth ſtill.
Geue thankes I will.

8 O taſte and ſée he none forſakth,
Gods goodnes ſmelleth moſt fragrantly,
To whom who wyll themſelfe betake,
O bleſt they go ryght happelie,
Who truſt in hym aſſuredlie,
To them all helpe ſhall downe diſtill.
Geue thankes I will.

9 O feare the Lord in childelie feare,
Ye ſaintes of hys in holines,
Serue hym in truth your hartes hym beare
For who hym dredth in ſinglenes,
Can fæle no want in baronnes,
No hurt no harme nor other ill.
Geue thankes I will.

10 The Lyons lacke in hunger fret,
The ryche I meane and gluttons bayne,
To ſeke theyr pray though they be ſet,
No fode wyth reſt can they obtayne,
Who ſækes the Lord ſhall miſſe no gayne,
Of all mens næde he hath the ſkill.
Geue thankes I wil.

11 I ſaylde full ſure: the ſeas at length,
Ye children come and heare the caſe,
I wyll you teach Gods feare and ſtrength,
By that I ſcapte ſo doubtfull place,
For God me kept in all my race.
From all theyr hate which would me ſpill.
Geue thankes I will.

12 Swéte lyke is god, it maketh men glad,
Who loueth it well wyth all hys hart,
Ye shall not néde to be adrad,
From dayes eterne who would not start,
Kéepe ye hys tong from ouerthwart.
And all god wordes let hym fulfill.
Geue thankes I wyll.

13 Fast truthfull worde confoundth all blame,
Inure thy tong in truth to lose,
Truth may be shent yet feare no shame.
Forbeare all wordes opprobrious
All craft, all curse most odious,
For God of myght wyll strength thée still.
Geue thankes I will.

14 Flée euill, do good, and haue good rest,
Olde Adam kill thou formerlie,
So Adam newe wyll follow best,
Then séeke thou peace most busilie,
But it ensue most earnestly,
For peace from God doth full distill.
Geue thankes I wyll.

15 God séeth the iust in prouidence,
Hys eyes them marke in tendernes,
Ye them relieueth in indigens,
Hys eares he bendes in redines,
When they do pray in carefulnes,
Ye heares theyr voyce that worke none ill.
Geue thankes I wyll.

God

16 God haleth the proude and them beſhenth,
With irefull face to daunt theyr brayne
Hys vyſage grim on them is bent
Theyr gay renowne he wyll diſtayne
Whych aye to lyue they would ſo fayne.
Where they reiect all truth and ſkill.
Geue thankes I wyll.

17 The iuſt oppreſt to God they cryed,
He heard them ſone in tyme and place
In ſtreſſe and néede he them eſpyed,
Wyth all defence he them dyd brace,
To make them ſafe he hyed hys pace
For ryghtfull men no ſpyte can ſpyll.
Geue thankes I wyll.

18 God loueth the méeke: theyr ghoſtes be ſwéete
To them ſoft ſpirites he doth impart
Wyth faythfull teares who here doth gréete
He wyll them eaſe of all theyr ſmarte,
To ſcape their foes, theyr ſpytefull arte
Who would theyr wrecke on them fulfill.
Geue thankes I will.

19 The iuſt felt payne: they yet indurde,
In woes though wrapt all dolorous,
Great gayne to them is death aſſured,
God them ſo ſtayeth moſt meruelous,
They ioye in lyfe moſt troubelous,
The rage therof to quenche and ſtill.
Geue thankes I wyll.

20 The iuſt be ſtrong: they neuer quayle,
Theyr bones in ſtrength kept totallie,
Theyr conſtant hartes can neuer fayle,
Theyr heyres be numbred ſeuerallie
No bone to breake can poſſiblie,
Such helpe from God doth moſt diſtill.
Geue thankes I wyll.

21 The euill, dyeth euyll to death full loth,
To late he ſpyeth hys wyckednes
He muſt feare death that hated troth,
He muſt for ſwéte féele bitternes,
He harmde the iuſt, he ſinnd no leſſe,
As euill he lyued, ſo dyeth he ill.
Geue thankes I wyll.

22 Thanke thou the Lord who kéepes thée ſtill,
All helpe from hym doth ay diſtill,
Poore ſoules he ridde, from bondage ill
Of two and thrall none ſhall haue ſkill
Whych truſt in hym nought ſhall them ſpill,
O then hys prayſe loke ye fulfill.
Geue thankes I wyll.

¶ *The Argument. Pſalme. XXXV.*

Chriſt prayth (in this) for recompence
his foes to reape (agayne) theyr part:
So man for wrong done hym agens,
doth yet no ſpite in (hatefull) hart.

Iudica Domine.

1 PLead thou O Lord my (ryghtfull) caſe
O iudge (thy ſelfe) my hurtfull foes:
Oppugne thou them in (open) face,
which me (all day) impugne to loſe.

Lay

2 Lay hand (O Lord) vpon the ſworde,
and eke (take ſo) the buckler to:
Stand vp (to helpe) in thy good worde,
to kæpe from me my (wrathfull) foe.

3 Bryng (forth the) ſpeare and ſtop the way,
of them (ſo fierce) which me would harme:
To my poore ſoule (good Lord) oh ſay,
I am thy health and (ſtable) arme.

4 Let them be (driuen and) put to ſhame,
that ſæke (by craft) my ſoule to ſpill:
Put them (abacke) to ſhamefull name,
that me wyth griefe would (deadly) fill.

5 Make them (to bee) as duſt we ſee,
before the wynde ſo (lightly) blowne:
(In haſt) let Gods ſwift aungel nie,
them (dryue in) chaſe wyth power knowne.

6 Make way (to them) all ſlippery,
let it to them be (blynd and) darke:
Gods aungel (ſo mought) dryue them by,
to fæle thy myght and (handy) warke.

7 For they cloſe net (and ſnare) haue layd,
euen cauſeles me to (kil and) ſtroy:
Yea cauſles (ſure euen) as I ſayd
my ſoule in pit (and graue) to cloy.

8 Let (ſodayne) wo take hym vnware,
hys (crafty) net hymſelfe to trap:
Let miſchiefe fall wyth (payne and) care
(ryght ſone) into hys onely lap.

9 My ſoule (I ſay) I bid thée leape,
with ioye (all glad) in thys thy Lord:
It ſhall (no doubt) hys health ſo reape,
that ioy he ſhall (allway) recorde.

10 My bones (ſo browſde) ſhall ſay O Lord,
who may (in ſtrength) to thée be lyke?
Which ſaueſt the poore from (tyrantes) ſwoorde
from (irefull) ſpoylyng hym to kéepe.

11 False witnes ſone (at me) dyd ryſe,
in wyckednes moſt (hatly) whote:
Of me they ſpurde (of thynges) full nyſe,
that I knew not (at all) God wot.

12 They dyd (vnkynd) reward me euill,
for good to them I (frendly) wrought:
To greue my ſoule (it was) theyr wyll,
to bryng my lyfe (and dayes) to nought.

13 But yet (I ſay) when they were ſicke,
in ſackecloth then I (wept and) mournd,
My ſoule (with faſt) I humbled meke,
my prayer to me (eftſones) retournd.

14 I wept (and waylde) as dearéſt frende,
as (any) brother that they had:
As childe for mother (doth by) kynde,
in blacke (aray) I was all clad.

15 But they (agayne) in my great euill,
they flock (on heapes) and dyd reioyce:
Moſt abiectes (cam and) mockt me ſtill,
(and I) not ware in ſpitefull noyce.

With

16 Wyth ſuch lewd ſlaues (ſo vyle) to ſée,
to them were ſcorners (ioyntly) knit:
Theyr téeth they gnaſt (and grynd) on mée
as (peyſant) mockers was be fit.

17 When wylt thou ſet (O Lord) thy ſight,
on thys my payne I (dayly) beare?
(O Lord) ryd me from all theyr ſpite,
from Lyons whelpes (defend) my deare.

18 My thankes (therfore) I will extend,
when folke (in place) be met ſo moſt:
In companies (as due) to ſende,
all prayſe (to thée) in euery coſt.

19 Let not my foes (in ire) at me,
reioyce in quarell (falſly) ſtyll:
For (gyltles) they hate me to frée,
wyth (wynkyng) eyes they mocke theyr fill.

20 For why no peace (in truth) they ſpeake,
but all (do rage) agaynſt the meke:
God men on earth (they wyſhe) to wreke,
for thys in craft (and gnile) they ſéeke.

21 Theyr face (and mouth) they haue diſtort,
at me (they cry) wyth fie and fie:
Our eye hath ſéene (they ſay) a ſport,
that we (wyth ryght) may hym defie.

22 O Lord (my God) this haſt thou ſéene,
be not at this to (dumme and) ſtill:
In thée (thou knowſt) my truſt hath béene,
depart not far (from me) in will.

23 Ryſe vp and wake (in haſt) I ſay,
to iudge my cauſe in (open) ſyght:
My Lord and God (thou canſt) them fray
aduenge (thou ſone) my quarell ryght.

24 Oh iudge (my cauſe) as thou art wont,
in (equall) iuſtice Lord of thyne:
O (Lord my) God leaſt in this vront,
my foes reioyce (to much) in fyne.

25 Refrayne (in tonge) them thus to ſay,
there there, we ſe (for vs) inough:
Let them not ſay (O Lord) I pray,
we haue hym (ſurely) ſwalowd now.

26 Let them fele ſhame (and blame) at full,
which ioye (and laugh) at my diſtreſſe:
At me who brag (and boaſt) that wull,
let ſhame and ſpyte them (fully) preſſe.

27 Let them (euen ſo) in ioy be glad,
that wythe (to ſe) my ryght redreſſ:
To God (for aye) let thankes be had,
who wyth (ſo kynd) hys ſeruants reſt.

28 My tonge (then thus) ſhall lowd rebound,
thy prayſe (O Lord and iuſtice eke:
All day I will in (perfect) ſound,
thy laude tell (iuſt euen) wæke by wæke.

The

¶ The Collecte.

EVerlyuing God, the health, the ſtay and refuge of our ſoules, we beſeche thee to couer and arme vs wyth the helmet of hope, and wyth the buckler of inuincible faythe, ſo that we may feele thy helpe in all cauſes of our neceſſities, at lengthe to be repleniſhed wyth ioy and gladnes to magnifie thy goodnes in the churche and congregation of ryghteous chriſten mē, and that all our lyfe long, thorough Ieſus Chriſt our Lorde, &c.

¶ The Argument. Pſalme. XXXVI.

Here wycked mens delite,
Is paynted, what it is:
But blyndenes deepe in (open) ſight,
In vertue whole remiſſe.

Dixit iniu-
ſtus.

1 IN mydſt of euill mans hart,
Hys ſinne hath blynd hym ſo:
Gods feare (all whole) is ſet a part,
From both hys eyes ago.

2 For he himſelfe doth gloſe,
In hys bewitched eyes:
Tyll God his ſinne (ſo foule) diſcloſe
Moſt woꝛthy hate to ryſe.

3 Hys woꝛdes of mouth be nought,
And kepes much guile in ſtoꝛe:
To ceaſe he biddeth hys (hart and) thought,
To woꝛke by vertues loꝛe.

4 Shrewd turnes in irefull mood,
Ye moſt in bed doth muſe:
Ye hold on wayes not (truely) good,
No euill deede he refuſeth.

5 Thy mercy Lord in heauen,
Yet ouer all doth ſpread:
Thy faythfull truth is (daily) ſeene,
The cloudes to reache in breed.

6 Thy iuſtice Lord we ſee,
As mountaynes ferme to reſt:
Thy iudgements (hye O) ſecret bee,
Thou ſhalt ſaue man and beaſt.

7 Holy worthy Lord moſt iuſt,
Excelth thy grace benigne:
As Adams flocke ſhall (firmely) truſt,
In fence of thy good wynge.

8 Of thy fat houſhold ſtore,
As drunken ſhall they bee:
And drinke (at neede) them ſhalt thou poure,
Of pleaſures welles moſt free.

9 For thou haſt well of lyfe,
With thee all health aboundth:
And Lord in thy bryght lyght ſo ryfe,
Of vs ſhall lyght be found.

10 O draw thy mercy neare,
To them which loue thee then:
And let thy grace (O Lord appeare,
To rightfull harted men.

11 And let no fote of pryde,
Approche me halwtely:
Nor wicked hand (in hate) beſide,
To moue me wretchedly.

12 Theſe workers bayne of euill,
In theyr owne turne be caſt:
Repulſe they haue in (croked) will.
From fotyng be they paſt.

¶ The Collecte.

PVrifie our hartes with thy heauenly light O mercifull God, which art originall fountayne of euerlaſting lyght, that we maye bee fullye repleniſhed wyth the plenteous grace of thy ſweete houſe, ſo to eſchue all wyckednes and crafte, to treade vnder our foote the vauntyng furies wherewith the men of this worlde bee caried by Sathan the Prince of the ſame, graunt this for thy beloued ſonnes ſake Chriſte oure Lorde, to whome wyth thee and the holy ghoſt, be all honour worlde wythout ende.

The Argument. Pſalme. XXXVI.

This pſalm aforeſaidin an other Metre.

Here haue ye paynted beforne your eyes tweyne
The reſtles witte of the fell wycked wyght,
How he careth and carketh for his lythe ir gayne,
How he ſlotth aloft in hye power and myght,
And ſetth God and his hallowes all in deſpyte,
Whoſe curſed ſteps the iuſt makth his oriſon,
In lyfe not to tread to hys confuſion.

1 MVsing vpon the variable busines,
That thys troubly world haunth by sea & lande
My hart geueth me that sinne and wyckednes,
Suggesteth to the wycked that he may stand,
Wythout any feare safely of Gods hand,
For no feare of hym is in all hys sight,
Of Gods law he is bereaued the shyning lyght.

2 He fel to mynd that he wonted thus to go,
To flatter aye hymselfe in his own sight,
For sinne the venom did enchaunt hym so,
That in it he hase his whole delyte,
And thynkth in hart that all is aright,
But God will spye out his sinne abominable,
Though to the world it hath visour commendable.

3 Busily in mynd I gan to reuolue,
His wordes vnrighteous and craftely layd,
All truth and Iustice of God to dissolue
But mere deceit in hipocrisye wayghed
And would not be controld of that he sayd,
To learne of any man he did disdayne,
How the very right way he mought attayne.

4 I noted eke so by night what he thought,
When Gods men vsen: to recount their trespas,
But his head in his bed all mischiefe sought
Imagening all goodnes to deface,
To banyshe all truth and that to disgrace,
In no godly way set was his busy brayne,
For all wicked wayes he toke for hys gayne.

The

5 The wicked thus heaping his sinne on hye
Where by desert he might be forsake:
How meruelous O Lord is than thy mercy,
That from this world thy care thou dost not take,
Hye vp to heauen and clouds his course doth it make,
All men to féede both good and eke the bad,
Such faythfulnes euer thy promyse haue had.

6 Thy prouidence O God most meruelous,
To all men mortall is inscrutable,
More stable and hye then mountaynes hideous
More déepe then sea botomles, vnsearcheable
Be thy secret iudgements insuperable,
For not man only of thy power doth tast,
But brute beasts of thée also hath their repast.

7 Man might muse much O God this to expēd
But what earthly man could this matter tell,
How thou by thy hand doost all things defend,
In what bounty thy mercy doth excell,
How profound eke thou art in thy counsell,
Well Adams childern may well in thée trust,
Under thy good wings to be shadowed iust.

8 Who wil thy blessed word trust in faith sure,
They shalbe filled with all plenteousnes,
For thy store house is full of all pleasure
For thou geuest them to tast of thy sprits goodnes,
Whose swete welles they shall drynke by thy larges,
From whose bellyes shall lyuely water spring,
Others to refreshe to thy glorysyeng.

9 For with the only be theſe welles of lyfe,
Of fraile men ſpring but podels of myre,
From whom ſourdeth errour & croked ſtrife,
In the only is that we can require,
Both lyght truth and lyfe to fill our deſire,
For in thy lyght truely, lyght muſt we ſée,
Or els in all darkenes wrapt ſhall we dée.

10 Thy gentle goodnes O Lord impart,
To ſuch as faythfully thy worde do kepe,
Who know thée both wyſe & merciful in hart,
That from day to day they may thy face ſeke,
For they to thée beare aright their hartes meke
Thy rightouſnes they know & thy iudgements
Thy holy worde & eke thy commaundementes.

11 Since than the meke of hart be ſo at eaſe,
And proude be out of fauour all erilde:
Kepe me O Lord from pride their foule diſeaſe
For they haue both thée and thy worde reuylde
Let not my fote be in theyr ſteps begylde,
Kepe away from my ſoule their violence,
That they lay no hand vpon my pacience.

12 Thus depe muſing with my ſelfe in a trance
Callyng to mynde the endes of good and bad:
Though they tweine here lead a life in diſtance
Yow the bad for hys myrth ſhall once be ſad,
And the good for theyr woe ſhall once be glad,
Yow the nought ſhal be caſt on the worſe hand
then déemd I in fine, that truth ſhal ſure ſtand.

The

This pſalm of an other kynde of Metre. Dixit iniuſtus.

¶ The Argument. Pſalme. XXXVI.

Here playne do ye ſee: how the earthly man,
All ſinne do commit in his hart that he can,
No lone can him moue: of the Lord for to ſee,
No feare can him ſtay: from hys errour to flee.

1 THe wycked in hart: as I gelle is he bent,
All ſinfull abuſe: in hys lyfe to frequent:
Of God hath he not: any feare in hys eyes,
So wilfull he goes: in hys awkly deuyſe.

2 For blyndly he vſeth: for to flatter himſelfe,
So pryde hath hym puft: by his waltering wealth:
Vntyll that his ſinne: ſo behated of God,
Found out by his ſearch: be dewrayed by his rod.

3 The wordes of hys mouth: be vnrightfully wayed,
In ſleyghty decept: be they craftely layed:
Quyte ceaſed he hath: to behaue hym aryght,
God dæd for to do: hath he driuen from hys ſyght.

4 All miſchiefe he dreames: to deuiſe in his bed.
From godly deſertes: hath he turned hys hed:
No way that is good: hath he cleaued vnto,
No euill can he hate: but in it doth he go.

5 Thy mercy O Lord: to the heauen doth aſcend,
Styll hym to abide: ſo to make hym amend:
Thy faythfulnes eke: to the cloudes doth amount,
Though graceles he be: not hys lyfe to recount.

6 Thy righteouſnes ſtandeth: like the mountayns on hye
Moſt ſtable it is: how ſo vaynly he lye:
Thy Juſtice in domes: to the dæpes be they lyke,
Fraple man with the beaſt: with thy helth for to ſæke.

7 How wondrous O God : is thy pitifull hart,
Thus man to relieue : in hys lyfe ouerthwart :
Moꝛe ſuerly truſt : may the chyldꝛen of men,
Thy wynges ſhall them kẽpe : as her birdes doth ỹ hen

8 Full fed ſhall they be : by thy plenteous ſtoꝛe,
Thy gtace is ſo large : to thy pꝛayſe euermoꝛe:
Swẽte dꝛinke ſhall they haue: by thy deinty repaſt,
As ſtoudes do we ſẽ : fro the ſpꝛynges to be caſt.

9 Foꝛ truly with thẽ : is the fountayne of lyfe,
All vertue in whom : may we ſpye to be rife :
No doubt in thy light : ſhall we light euer ſẽ,
And blynd ſhall we be : if we vary fro thẽ.

10 Continue to them : O thy fatherly grace,
Who knowe thy renome : who thy bounty embꝛace :
To them(do we craue) : ſo thy iuſtice impart,
Who ſerue thẽ aright : in a purified hart.

11 One bone foꝛ my ſelfe : do I hartely pꝛay,
No fote of the pꝛoud : that againſt me he laye :
And let not the hand : of the wickedly wight,
Confound me by fleight : ſo to vanguyſhe my might.

12 Euen there are they fallen : in their crafty deuiſe,
Theſe woꝛkers of euyll : be they neuer ſo wyſe,
And caſt be they downe : by thy powerfull hand,
Not able to ryſe : neuer able to ſtand.

The Argument. Pſalme. XXXVII.

Here taught we be } *our ſelfe (in hart) to hang of God,*
That we deny }

How good ſhall well } *at laſt (in ſtate) haue their abode*
And euill ſhall euill }

Noli emulari.

1 Enue thou not: men obſtinate,
Ne fret (in hart) ne ſtryue wyth them:
Enuy thou nat: they? wycked ſtate,
A tyme (but ſhor?t) to row the ſtreme.

2 For ſone as hay: they ſhall away,
as (witherd) graſſe cut downe I ſay:
So ſwiftly fade: as herbe the blade,
how grëne (and freſh) ſo euer it lay.

3 Truſt thou the Lor?d: hold faſt hys wor?de,
be doyng ſtill good (righteous) dëde:
Dwell thou in land: hold ſtill thy hand,
in truth (and reſt) thy fayth to fëde.

4 Thus thy delyte: ſhall God be ryght,
to hym than ſet thyne (eare and) hart:
What mynde can craue: or wyſhe to haue,
God wyll it iuſt (ryght ſone) impart.

5 Commit thy way: thy ſtate and ſtay,
to Gods (moſt ſtrong) all louyng grace:
Truſt hym in fayth: for what he ſayth,
he br?ingth it well to (redy) paſſe.

6 He will expresse: thy ryghteousnes,
at length (of tyme) as sunne so bryght:
And will endue: thy iudgement true,
wyth lyght as noone (doth shyne) in sight.

7 Be still in God: abyde hys rod,
let hym (alway) do what he wyll:
Fret not I rede: though wycked spéede,
who sueth (so fast) all counsayles euill.

8 Recede from ire: no tyme conspire,
wyth them (to go) thy heate refrayne:
Els shall thy will: be moued still,
to counterfet theyr (wycked) brayne.

9 Maligners all: shall haue a fall,
They shall be (all déepe) rooted out:
Where who abyde: the Lord theyr guide,
shall vse (at wyll) the lande no dout.

10 Wythin a whyle: all wycked wyle,
shall passe (away) and melt to nought:
Hys place wheras: late gréene hewas,
shall not be found though (Nylo) sought.

11 But yet the méeke: shall as they lyke,
enherite sure: the (stable) earth:
God wyll theyr stresse: In heauen refreshe,
wyth store (and choyce) of peaceful myrth.

12 Th'ungodly séeke: agaynst the méeke,
his counsayles mad to (weane and) warpe:
He gnasht hys téeth: yf nought he séeth,
in lyfe of them (in shame) to carpe.

The

13 The Lord ſhall let : hys wrath and threat,
and laugh at hym (full dry) in ſcorne :
For he doth ſée : hys day to bée,
at hand to wayle (full ſore) forlorne.

14 Theyr ſword drawne out : bow bent ſo ſtout,
the wycked (ſort all) redy hath :
To bryng the poore : to death hys dore,
to kill the iuſt in (hatefull) wrath.

15 Theyr ſword ſo fierce : theyr hartes ſhal pierce
themſelfe agayne (ſo iuſt) to quyte :
Theyr bow ſo bent : ſhall be but rent,
and voyde ſhall be theyr (irefull) myght.

16 A little ſtore : got iuſt before,
to ryghteous man is (alway) more :
Than is the ſwd : and all the gwd,
of (ſuttle) man that craſty therfore.

17 The armes and ſleyghtes : wyth all the bayte
of wycked man ſhall (ſhortly) quayle :
Yet wyll the Lord : the iuſt afforde,
theyr holde (and truſt) ſhall neuer fayle.

18 God knowth the dayes : and loueth the wayes
of godly men (theyr lyues) to ayde :
From tycle chaunce : theyr heritaunce,
ſhall laſt (in tyme) for euer ſtayde.

19 In perilous dayes : of dreadfull frayes,
they ſhall not ſtand (in feare) amaſde :
In tyme of dearth : of barren earth,
theyr (ſtore and) plenty ſhall be blaſde.

20 But wycked men: ſhall peryſhe then,
gods foes though (they be) hye aloft,
Yet lyke the ſunne: ſhall they conſume,
as (meltyng) fat of lambes ſo ſoft.

21 The wycked man: he borow can,
but wyll not pay (hys det) agayne:
The ryghteous man: to lend he can,
and ſelth therin no (bitter) payne.

22 Gods bleſſed men: depe rooted then,
ſhall raygne (at will) and haue their fyll:
Gods curſed men: vp rooted then,
ſhall ſterue (for lacke) and want theyr wyll.

23 The Lord is guyde: at good mans ſyde,
hys kynde of lyfe (he ſo) alowth:
Hys ſteps and gate: hys lyfe hys ſtate,
God guideth (full ſure) and it auowth.

24 If chaunce he ſlippe: by humayne fryp,
yet (fully) flat he falth not down:
Gods hand hym ſtayth: and vnder layth,
to kepe hym (iuſt both) ſafe and ſound.

25 I yong haue bene: now olde am ſene,
the iuſt (as yet) I neuer knew:
Once deſtitute: or yet hys fruite,
to ſeke theyr bread (in nede) vndue.

26 The iuſt man wull: be mercifull,
ſtill lendth (hys good) he hourdth not than:
And yet hys ſeede: in grace ſhall ſpeede,
both bleſt (and prayſd) of God and man.

Flee

27 Flée thou all euill : wyth hart and wyll,
do good that God (of thée) requyreth :
Than truſt thou ſure : long tyme t'endure,
to haue (all thyng) what hart deſierth.

28 For God loueth ryght : and wyll not quyte,
geue vp hys ſayntes (for aye) to wayle :
Hys deare elect : be euer kept,
where wycked ſéede ſhall (folwly) quayle.

29 The ryghteous man : moſt ſtable than,
the earth (at reſt) inherite ſhall :
Therin to dwell : moſt ſafely well,
for euer (ſure and) not to fall.

30 The ryghteous mouth : is trayned in ſouth,
in wiſdom (godly) all inured :
Hys tonge wyll talke : all wyſdomes walke,
in ſentence ryght (alway) aſſured.

31 For why Gods law : is all hys awe,
and ſhet in hart : (it is full fall :
Hys lyfe and gate : as ſtable ſtate,
ſhall neuer ſlyde (once made) agaſt.

32 The wycked pyre : they wote to ſpye,
the walke (and trade) of ryghteous man :
They ſearch and ſéeke : ſome cauſe to pyke,
to kill hym (quyte and) if they can.

33 But God hys ſtrength : wyll not at length,
leaue them in theyr foule (ſuttle) handes :
To be condemnd : by foes ſo freinde,
at ſentence (nye ſo) when he ſtandes.

34 Truſt thou the Lord : kéepe faſt hys woꝛde,
for he wyll thée on hye pꝛomote :
To holde the land : where wycked band,
at eye (ryght downe) ſhall fall in ſote.

35 For I euen I : haue ſpyed wyth eye,
the wycked (wyght D) far a loft :
So ſtrong to ſée : as Ceder trée,
ſo grene (and freſhe) as bay full oft.

36 Tho went I by : hys ſeate to ſpy,
but lo (full ſone) it was agone :
I ſought hys place : to ſée hys grace,
fye (ſtable) place then had he none.

37 Thys is the ſumme : ſone good become,
in cliffe (alway) be innocent :
Hold truth full faſt : for truth at laſt,
bꝛingth (ioyfull) peace with gods aſſent.

38 But wꝛetched men : who wicked ren.
by heapes ſhall fall in (ſhamefull) feare :
Their foꝛtune falth : their pleaſure palth,
their ende (of dayes) is wofull chere.

39 Where helth and welth : from God himſelfe,
to righteous men ſo (faſtly) growth :
He is theyꝛ ſhield : theyꝛ ſtrength in field,
when trouble (chance oꝛ) ouerflowth.

40 God them ſhall fence : and ryd them thence,
where (pꝛoudly) rule all wycked men :
He wyll them ſaue : for why they haue,
theyꝛ truſt (and hope) in hym agayne.

The

The Collecte.

O Father which art the aſſured ſtay and bliſſe of all righteous men, for thou neuer forſakeſt them in hunger, ne yet permitſt them to be ouercome in the battayle of tribulation, we beſeche thee to defend vs wyth that ryght hande of thyne, which thou vſeſt redily to reache to them which be in daunger, from periſhyng therein, graunt thys for thy ſonnes ſake, to whome, &c.

The Argument. Pſalme. XXXVIII.

Meeke Dauid prayde: and ceaſed nat,
In wo diſmayde: nye dead in that,
Yet ſo arayde: he faltred nat,
In God he ſtayde: he altered nat,
No further ſtrayde: he varied nat,
But thus he ſayde: he taried nat.

Domine ne in furore.

1 O Lord to ſore: correct me not,
In angers ſtore: oh checkt me not,
For ſinne the ſore: abiect me not,
O Lord abiect me not.

2 Thy irefull dartes: be aſperous,
They pricke my hart: moſt dolorous,
Thy hand ſo ſmart: is burdenous.
Reiect me not.

3 There is no helth: in all my fleſh,
Thy wrath my wealth: doth ſo repreſſe,
My bones themſelfe: for ſinne want peace.
Abuſe me not.

4 My sinnes my hede: haue ouerflown,
As heauy lead: they be so grown,
Their fearefull dread: haue down me thrown
Refuse me not.

5 My woundes do ren: and sore they stinke,
Alasse the dynne: them when I thinke,
My folish sinne: I do forethinke.
Despise me not.

6 In far great wo: lowe am I brought,
My trespace so: my payn hath wrought,
Al day I go in mournyng thought.
Reproue me not.

7 My loynes are fyld: with sore disease,
My flesh is spyld: and haue none ease:
Al parts be styld none haue release.
Supprelle me not

8 Full weake I lye: deiect in stresse,
I roard on hye: In carefulnes,
My hart ye spye: remedyleſſe.
Oppresse me not.

9 O Lord thou spiest: what would I fayne,
And thou aduisest: my grouyng payne,
Yet me denyest: to helpe agayne.
Repressе me not

10 My hart doth pant: ah wofull wight,
My strength is scant: and all my might,
Myne eyes do want: their sence and light.
Bewound me not.

My

11 My louyng frendes: from me they flée,
Myth careles myndes: my griefes they ſée,
My kinne them wyndes: full far fro me.
Conſound me not.

12 My foes which ſought: my lyfe to ſpill,
Cloſe ſnares they wrought: to catch me euil,
They talkt of nought: to trap me ſtill.
Bethame me not.

13 I yet kept me: as deafe I were,
As dumme to ſée: in tong and eare,
They ſcornes at eye: I dyd them beare.
Defame me not.

14 As one I lay: wythout an eare,
My mouth all day: I dyd not ſtere:
No checkes I lay: to all thys geare.
Deface me not.

15 For Lord in thée: I had my truſt,
My God moſt ſtrée: thou art ſo iuſt,
And thou for mée: ſtill aunſwer muſt.
Diſgrace me not.

16 As thée my guide: I prayd in boyce,
That they to wyde: ſhould not reioyce,
To ſée me ſlide: to fall in choyce.
Abaſe me not.

17 For ſinnefull det: ſuch plages to beare,
In dolour great: it made me feare,
My hart is fret: to feele them neare.
Detrude me not.

18 I wyll confesse: my wyckednes,
My sinnes excelle: in heauines,
O Lord my stresse: the more redresse.
Exclude me not.

19 My foes be strong: they lyue at ease,
They hate me wrong: they do not cease,
By heapes in throng: on me they prease.
Detect me not.

20 Who dyd requyte: my good wyth euill,
They dyd me spyte: they would me spill,
For that the ryght I did fulfill.
Deiect me not.

21 Thou seest my state: forsake me not,
To theyr great hate: betake me not,
Lord God to late: awake thou not.
Forsake me not.

22 My Lord of wealth: oh tary not,
From thée thy selfe: oh vary not,
That I in health: miscary not,
My Lord my God: O tary not.
Oh tary not.

The Collecte.

SEnd out Lord thy sauing health vpon our infirmities, euē thou that art moste louing Phisition to all our woundes and sores, and graunt that we may bewayle to thee all our sorrow and heauines in true repentaunt hartes, and that we may bee able to subdue all the assaultes of sinne. Through Christ.

The

¶ The Argument. Pſalme. XXXIX

ſto- { Whan Dauid ſawe the world ſo bad: Gods men for truth to ſcorne,
To God in hart complaynt he had: his tonge in ſilence borne.

1 I Full decreed my wayes to wayte: leaſt I in tong myght erre,
To ſtop my mouth with moſell ſtrayt: nye me while ſinners were,

2 By ſilence long, euen dom I was: from truth I helde my peace:
It fret me ſore good thinges to paſſe: my griefes ſo dyd not ceaſe.

3 My hart within was ſet on heate: thus muſing fire it tooke:
My tong brake out, ſome thyng to treate: then ſilence I forſooke.

4 Tell me myne ende O Lord I ſayd: what number haue my dayes:
That I may know how long diſmayd: I here ſhal lyue in frayes.

5 My dayes lo thou at fyngers haſt: a ſpan in brede they bee,
My life to thee as nought is caſt: lyues man whole vanitie.

6 In ſhadow darke mans walke is ſet: in broyle he toyleth in vayne:
He heapth and heapth and knowth not yet: who reape ſhall all hys (payne

7 Now the O Lord what loke I for? while men thus earth do wrote
My hope no dout thou art in ſtore: thou art my health and bote.

8 To ſcape thy rod deliuer me: from myne offences quite:
And make me not a ſcorne to be: to men of foliſhe ſpite.

9 Lord dom I layd in patience: not once my mouth to dye:
For this thou dydſt by prouidence: to proue my fayth and hope.

10 Remoue thy ſcourge from me to flye: by ſinne I know deſerued,
Thy hand ſo ſmart hath ſpent me nye: be I yet (Lord) preſerued.

11 For when for ſinne thou ſcourgeſt man: by plages down sent fro the
As cloth by mothe, hys ſoule doth wan: all men then brittle be.

12 Heare Lord my ſute, and harke my cry: not deafely heare my teares
For Pilgrim ſtrange with thee I lye: as were my fathers yeares.

13 O ſpare me then, that I my ſtrength: recouer may therfore:
Before I go from hence at length: and after ſeene no more.

¶ The Collecte.

KEepe thou our way O heauenly father, that we offende not in our tonge, ſo that we may be kindled wyth the ghoſtly flames of vertuous meditations, & that we heape vp ſuch treaſures in thys mortal lyfe to reape the glory of lyfe immortall in the perfect fruition of thy glorious maieſtie, through Chriſt.

The Argument. Pſalme. XXXIX.

King Dauid prayed as dumme to go,
before his cruell foe,
To ſcape from his wo: of ſinne to be quyte,
And ſayth that man is vanitie right
Euen mere vayne vanitie light
Vayne vanitie light.

This pſalme foreſaid in an other Metre.

1 I Haue decréd: to wayte my wayes,
leſt tong ſhould faute by ſtrayes:
My mouth will I kepe: with bridle to tye,
While that I know my foe to be bye.
While he in vanitie lygheth,
In vanitie lygheth.

2 I held my tong, I nothyng ſayd,
In ſilence domme I layde,
So lothe to reply: although to my payne,
Great griefe I felt: good word to reſtrayne,
In world ſuch vanitie raignth,
Such vanitie raignth.

3 But muſing thus: I was in heat,
My hart did ſore me freat:
For fire the payne: prouoked me much,
At laſt I ſpake: wyth murmuryng grutch,
I ſaw the vanitie ſuch,
The vanitie ſuch. Lord

4 Lord let me know : myne ende of dayes,
the number how it layes :
So truely to touche, the certeintie yet,
How long ſhall nature reſpite her det,
To wayle my vanitie great,
My vanitie great.

5 As ſpan thou metſt : the dayes of myne,
And nought they be to thyne :
In breuitie ſet, all wrapped in feare,
God hap ſo far great magre ſo neare,
Man is but vanitie here,
But vanitie here.

6 In ſhadow darke : man toyleth wyth payne,
and verth himſelfe in vayne :
So gather he deare : gods carefully kept,
He knowth not yet, by whome to be rept,
So deepe in vanitie ſkept,
In vanitie ſkept.

7 And now O Lord what is my hope,
where men thus blyndly grope :
Thou truly my ſcope art onely to ſee,
For man we know but ſhadow to bee,
Whole ſet in vanitie he,
In vanitie he.

8 O ryd me Lord that am ſo thrall,
from myne offences all :
That neuer I fall : as mocke and a ſcorne,
Of wycked men : wyth teeth to be torne,
Who be in vanitie borne,
In vanitie borne.

9 And donne I went in all my payne,
In mouth I dyd not playne:
I mynded agayne thy doyng among,
Thou wylt the iuſt to ſuffer a wrong,
Of man in vanitie ſtrong,
In vanitie ſtrong.

10 This plage for ſinne yet take away,
O Lord to thée I pray:
For waſted I lay: thy hand is ſo fell,
Thy terrours great: my conſcience ſwell.
I féele my vanitie well,
My vanitie well.

11 When thy rebukes: mans ſinne correcth,
Hys ſtrength is ſone deiect:
Hys beauty ſo checkt: thou bringſt it a ſléepe,
As mothe in clothe: when ſilly they créepe,
Eche man is vanitie déepe,
Is vanitie déepe.

12 Expende my cry: bowe downe thyne eare,
O Lord my prayer heare:
My teares be thou neare: for ſtraunger I am,
And gheſt wyth thée: my fathers the ſame,
And they by vanitie lame,
By vanitie lame.

13 O ſpare a tyme: and ceaſe my payne,
my ſtrength to wynne agayne:
Before to refrayne: eare death doth me ſpy,
Conſumde by thée: wyth irefull eye,
Leſt I in vanitie dye,
In vanitie dye.

The

The Argument. Pſalme. XL.

As Dauid prayed: ſo Chriſt may ye ſee,
Himſelfe to geue: full ready to bee,
To God wyth thankes: moſt hartely free,
And ſo they ſpied: theyr foes for to flee.
They miſt not to ſee.

Expectans expectaui.

1 BY ſilent wateh: I wayted in ſpyte,
The Lord of heauen: and ſtayd on his myght,
At laſt he bowde: to ſhewe me hys ſight,
And heard my cry: that I dyd endight.
Hys eare was ſo ryght.

2 He brought me forth: of horrible pit,
In lome and clay: depe myerd in it:
On ſtable rocke: he made me to ſit,
He lodes man was: and guyded my feete.
In iourney ſo fit.

3 A ſong full new: he put in my mouth,
To ſing to God: hys laud for hys ſoth:
For he kynde thanke: moſt gently alowth,
Of inill men eke: theyr hartes he auowth.
So frendly he bowth.

4 Myne acte ſhal cauſe: full many to ſée,
Holy God is good: moſt bountie and frée,
In feare to hym: in hart to agrée,
In hym to truſt: all errour to flée.
God lauded to bée.

5 Who truſteth in God: is bleſſed in hart,
Though wo hym betth: how euer it ſmart:
From God hys Lord: yet will not aſtart,
To proude men ſuch: as fables impart.
Wyth lyes ouerwhart.

6 My God and Lord : thy wonders be hye,
None can thy thoughts : by reaſon eſpye :
Thou bearſt to vs : though I dyd apply,
I could not tell : the number at eye.
Them halfe to deſcrye.

7 No ſacrifice : do worke the delyght,
Meate offerings none : do pleaſe thée aryght:
But eares vnſhit : thou ſhopſt vs by might,
Whole offerynge brent : ſo ſinne for to quyte.
Thou longſt not the ſight.

8 Then ſayd I ſtrayt : moſt duely to thys,
Lo here I come : not ſlowly remiſſe :
In volume booke : there written it is,
Of me in chiefe : wythout any mis.
Thy name for to bliſſe.

9 Thy wyll to do : all whole am I bent,
My God moſt hye : wyth gentle aſſent :
To thy ſwete law : my hart doth relent,
Wherby I truſt : no tyme to repent.
My choyce to lament.

10 Thy iuſtice great : my ſelfe ſhall I ſtrayne,
To thy great church : to tell it agayne :
No tyme my lippes: from it will I frayne,
And that thou knoweſt : moſt certainly playne
Thy loue to retayne.

11 Thy ryghteouſnes : I hid not in hart,
Thy truth and health : I glad dyd impart :
I kept not cloſe : how louely thou wart,
Thy fayth to folke : I ſpred it in part.
So truſty thou art.

To

12 To me alway: thy mercy reſerue,
That I may thée: moſt faythfully ſerue:
Let thy ſwéete grace: me daily preſerue,
Thy healthfull truth: that I may deſerue.
So neuer to ſwerue.

13 I am beſet: wyth troublous woes,
My ſinnes ſo fell: do threat me to loſe,
As heares of head: in number they roſe,
My hart is faynt: it ſelfe to repoſe.
So faintly it goes.

14 O Lord aſſent: to ſende me thyne ayde,
To ryd my foes that make me afrayde:
Make haſt to helpe: before I be layde,
I dye if helpe: to me be denayde.
As wholy decayde.

15 Who ſéeke in hate: my ſoule for to kill,
Let ſhame them take: ſo curſed in will:
Confound them all: which ſéeke me to ſpill,
Let them fall backe: that wiſhe me ſo euill.
That I may be ſtill.

16 Wo worth them all: which me do deſpe,
And ſhame for mede, that they myght aſpye:
Againſt me who: ſo daily replye,
And in my payne: ſay fye to the fye.
Where health myght they cry.

17 Let theſe in thée: be ioyfully glad,
Which ſéeke thy name: which be not adrad,
To loue thy health: no tyme be they ſad,
That (God be prayſde) by them may be ſayd.
For mercy ſo had.

18 Though powre I go: and nédy I bée,
The Lord ſo good: yet careth for mée:
Thou art myne ayde: my ſuertie frée,
To tract thy tyme: Lord neuer agrée.
From me for to flée.

¶ The Collecte.

O Lord almighty, which art the inuincible defender of all thy true ſeruauntes, and ſo by prophecies were ſo promiſed as is recorded in the head and principall booke of the law. We beſeche thee to graue in our hartes thy holy lawes, wherby we may be able to denounce thy onely righteouſnes, through, &c.

¶ The Argument. Pſalme. XLI.

Ye ſee how Chriſt makth here hys mone,
Agaynſt the Iewes to ſpeake:
So may the iuſt when he do grone,
Gods cauſe not hys bewreake.

Beatus qui intelligit.

1 That man is bleſt: that counth in hart,
the powre (afflict) and nedies payne:
For he in day: of bitter ſmart,
hym God (hys Lord) wyll eaſe agayne.

2 God wyll hym kepe: and ſaue hys lyfe,
and bleſſe (wyth wealth) in earth hys ſtate:
And ryd hys ſoule: from harme and ſtryfe,
of all hys foes: in (deadly) hate.

3 The Lord will eaſe: whan he on bed,
al wrapt (in payne) lyth ſicke full oft:
And comfort ſend his paynfull hed,
thou tournſt (O Lord) his couch full ſoft.

In

4 In payne I tournd : and ſayd to thée,
Haue mercy Lord(right ſone)on me :
Heale thou my ſoule : and make it frée,
For I(full oft)haue ſinned to thée.

5 Mine enmyes thus : ſayd wrathfully,
their(angry)harts : ſo ſweld in ſpite :
Why doth he lyue : when ſhall he dye :
his name(and fame)to periſhe quyte.

6 And if they came : to viſite me,
they gloſde(in craft)as they were bayne :
Theyr hartes to guile : do full agrée,
and out(from thence)ſpake lyes agayne.

7 My foes in one : cloſe rounded they,
agaynſt me whole : they(ioyntly)met :
Euen me wyth lyes : they did I ſay,
vnworthely(wyth guile)beſet.

8 They ſayd he wrought : ſome euyll deuiſe,
that God him thus(ſo ſore)doth ſtrike :
To life no more : God let him riſe,
that now(in bed)he lyeth ſo ſicke.

9 Yea euen my frendes : familiar,
at me(in ſcorne)they lyft theyr héles :
Euen they that farde : as I dyd fare,
yet me(to trap)they markt at meales.

10 To mercy yet : Lord condeſcende,
to me ſo poore : (in hart)I call :
Rayſe me agayne : that I may mende,
I ſhall(therfore)rewarde them all.

11 By this I know : thy loue to me,
for that (O Lord) myne enmies all :
From triumphes yet : full far to be,
to ſée (at eye) my houſe to fall.

12 For thou reſpectes : myne innocence,
wherin thou didſt : me (ſtrongly) kepe :
So ſhall thy grace : well ſtrength me hence,
(I truſt) euen nye : thy face ſo meke.

13 O bleſſed be : of Iſraell,
thys (mighty) God : and Lorde agayne :
So be it aye : of men ſo well,
wyth twiſe (at ende) Amen, Amen.

The Collecte.

MOſt gentle remitter of ſinne almighty God, who louingly ſheweſt the way to eſcape all daungers to ſuch as be mercifull to theyr brethren in their neeeſſities, we beſeche thee to eaſe our diſeaſes, that where thou dooſt chaſtiſe our carnall offences, yet wyth mercy graunt vs health of ſoule, through Chriſt.

¶ The ende of the firſt booke.

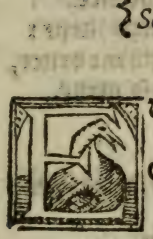
(:::)

Here beginneth the second booke of Psalmes.

The Argument. Psalme. XLII.

As Christ (the Lord) for hym and hys,
In trust did pray: in (paynfull) stresse:
So man euen like: as did his head,
May iust the same: (in worde) expresse.

Quemadmodum ceruus.



1 Wen lyke (in chase) the hunted Hynde,
the water brookes: (doth glad) desire:
Euen thus my soule: that faintie is,
to thee (my God) would fayne aspire.

2 My (wery) soule: dyd thyrst to God,
To God (the fount) of lyfe and grace:
It sayd euen thus: when shall I come,
To see (at eye) Gods liuely face.

3 My teares in stede: of (foode and) meate,
Both day and nyght (to me) they were:
Whyle that all day: rebukers sayd,
Where is thy God: (fro thee) so far.

4 When this (O Lord) came sone to hart,
I yet (therin) recomfort felt:
And trust to lead: the people forth,
to go (full glad) where thou hast dwelt.

5 To ioy in (hart: and) boyce of myrth,
Wyth laudes & thankes (most due) allway:
Among thy folke: when that they kepe,
So hye (in sight) they holy day.

Why caſtes thy ſelfe : than (ſtatly) downe,
5 My (fainty) ſoule : I ſayd no leſſe :
Why layeſt in me : ſo painfully,
In (greuous) wo : and carefulnes?

Put thou thy truſt : (and hope) in God,
Let (earthly) thyng : not thee amaſe :
I wyll hym thanke : for all his helpe,
In ſight (moſt ſure) of hys good grace.

6 My God my ſoule : is (dayly) vext,
Wyth inward paynes (& pangs) ſo thrill :
I mynde thy workes : in Jordan yet,
So done (by thée) nere Hermon hill.

7 As déepe (profound) to déepe reboundth,
at (dreadfull) noyce : of thy great ſhowers
Thy ſtreames by courſe : ſo ouerflowes,
My ſoule (alaſſe) the payne deuoures.

8 But God yet will : (commaund) the day,
To ſhyne (moſt clere) me grace to ſée:
My night of wo : ſhall prayſe hym than,
Who kept yet lyfe : (to byde) in mé.

9 Thou art my ſtrength: (alone) O God
I myght therby) than playne in wo :
Why haſt me thus : forgot ſo quyte,
So ſad to go : for (mortall) fo.

10 It pierceth my bones (as ſharpe) as ſword
To heare my foes : in (cruell) ſpyte :
They daily thus : at me vpbreyde,
Where is (become) thy God of myght?

Why

11 Why art thou then: (I ſay) my ſoule?
So vext (wyth griefe) and proſtrate ſo?
Why makeſt in me: ſo much a do,
Where God is frende: in (all thy) wo.

12 O put thy hope (I byd) in God,
I truſt (therto) in tyme and place:
He is my God: whom I wyll thanke,
My face ſhall ſée: hys (helpyng) grace.

¶ *The Collecte.*

O Lord which art the onelye chearer of mans conſcience and countenance wyth the aſpect of thy face which the ſoules of thy faythfull ſeruauntes do long to beholde. We beſeche thee, that whyle we ſeke thy fauour by the manifold teares of onr compuncte myndes, we may be watred wyth the heauenly ſhowers of thy grace, to place thee within the tabernacle of our hartes. Through, &c.

The Argument. Pſalme. XLIII.

{ *For Saule hys wrong* / *Prayd Dauid ſtrong* } *among Philiſtians*

Iudica me Domine. { *The poore euen ſo* / *To God in wo.* } *may thus theyr cry auance.*

1 God eterne: as iudge diſcerne
my cauſe, from folkes vncleane:
And ryd me ſo: from man that go,
in vyce, and gayle doth meane.

2 My God of myght : thou art of ryght,
Why haſt vs dryuen from thée :
Whyle thus go I : ſo mournfully,
at mens hoſtilitie.

3 Send out thy lyght : and truth to ſight,
to leade and guyde my way :
To ſée thy place : thy hyll of grace,
where thou doſt reſt all day.

4 That I may go : Gods aulters to,
to thée my God euen tyll :
To thée my ioye : my God and roye,
wyth harpe thée thanke I wyll.

5 My ſoule ſo dull : why art ſo full,
of griefe and heauines:
Why ſtandſt agaſt : as helpe were paſt
ſuch thoughtes why doſt impreſſe:

Put all thy truſt : in God moſt iuſt,
I wyll hym thankes extende :
He ſhewth me grace : euen nye at face,
as God all health he ſendth.

¶ *The Collecte.*

WE call vpon thee wyth moſt harty ſupplication O God which art the eternall fountayne of all light ſhyne on vs the glorious lyght of thy truth, whyle we here trauayle in thys world, to be illimited wyth the beames of euerlaſting lyght of glory in the worlde to come, through, &c.

The

The Argument. Pſalme. XLIII.

This pſalm aforeſaidin an other Metre. Iudica me Deus.

Poore Dauid preſt by tyranny,
Of wilfull Saule: who could not blin,
For his blacke garde: to ſearch hym nye,
Prayth thus to God his helpe to winne,
And wyſheth that he his cauſe would try.
He thus beginneth.

1

Iudge me God: D iudge moſt true,
Diſcern my cauſe: by power oppreſt
Unfaintly men: do me purſue
By lawes vniuſt: my right depreſt,
Which yet thy woꝛd: alloweth full due,
D geue me reſt.

Reg. 24. Rule me to ſcape: that wycked man,
That ſinfull Saule: of ſhameleſ face,
Theſ. 2. Who boaſteth himſelfe: all that he can,
And doth vſurpe: thy godly place,
Whoſe power by fleite: and ſinne began.
D iudge my caſe.

2

Knoꝛ this I do: my God thou art
To thée my ſtrength: I whole appeale,
Why putſt me backe? why ſtandſt apart?
My ſtate to thée: I iuſt reueale,
Why turnſt from mée: thy louyng hart?
D mercy deale.

Eternall God: why go I thus,
Aſhaund in face: and vily checkt:
My cauſe but made: oppꝛobꝛious,
Why doth my ſo: thus me reiect?
To beare me downe: ſo rigoꝛous?
D me reſpect.

3 Returne thy light : my hart to cheare,
Perfourme thy fayth : that thou hast hight :
Thy lyght and truth : let it appeare,
To teache the blynde : thy worde so bryght,
That it may rule : as law most deare,
O kepe thy ryght.

Make hast O Lord : and bring me nye,
Thy holy hill : to sing thy prayse :
Thy truth and lyght : of sanctuarie,
Will be my guide : in all these frayes,
Expell thys crosse, thys misery.
O cheare my dayes.

4 That I may go : gods aulters to
To offer thankes : in sacrifice :
In hart deuout : as due is so,
Yea nye in sight : to God to rise
My God of ioy : ease thou my wo,
O glad myne eyes.

That thou alone : hast geuen relefe,
I thée wyll laude : wyth harpe and lute :
My God intiere : my helpe in chiefe,
Thou shalt my foes : for me confute,
So me to ayde : to ease my griefe,
O heare mysute.

5 Why then my soule : art thou so sad?
Why frettst within : why troublest me?
So foule dismayd : in thoughts bestad,
Knowst not that God : thy God is he?
Call thys to mynde : to make thée glad,
O make me frée.

Trust

Euen truſt to God : in ſtablenes,
No more but truſt : for ſure he is,
I will hym yet : wyth laudes confeſſe,
For he wyll cheare : my face I wis,
My God my helth : he is no leſſe.
O graunt all this.

The Collecte.

ALmighty God the fountayne of lyght euerlaſting we ſue vnto thee and moſt earneſtly craue of thy bounteouſnes, that thou wouldeſt ſende downe thy truth and veritie into our hartes, & repleniſh vs wyth the clearenes of thy eternall lyght, thorough Ieſus,

The Argument. Pſalme. XLIIII.

This Pſalme wyth God expoſtulath,
That helpe he long delayes :
It prayth for men all deſolate,
In olde reſpect of dayes.

Deus auribus.

1 O God ſo good : before theſe dayes,
we hard with open eares :
The fathers ſage : tolde vs thy wayes,
thy workes of olde ferne yeares.

2 How thou expulſt : the heathen rout,
to plant thy people dere :
What people ſtout : thou dydſt wede out,
to rote the fathers there.

3 Not they by ſword : did winne the land,
their owne arme ſaued them not.
But thy bright face : thyne arme and hand,
ſuch loue at thée they got.

4 Thou art my kyng: O God my weale,
none other ſue I to:
As once thou holpſt good Iſraell,
helpe Iacobs flocke euen ſo.

5 By thée our foes: down ſhall we throwe,
our hornes ſhall burte them downe:
In thy greate name: full well we know,
to make our foes aſtowne.

6 For truſt is none: in ſtrength of bowe,
that we can bende and draw:
My ſworde to weake: my ſtrength to lowe,
to helpe not worth a ſtrawe.

7 But onely thou: euen onely thou,
ſaueſt vs from all our foes:
Thou fillſt them all: wyth ſhame inough,
at vs that hatefull goes.

8 Of God aboue: we make our boaſt,
all day in thankefull part:
To prayſe hys name: in euery coaſt,
℣ Sela for euer iuſt in hart.

9 But what meanth this thou art ſo far,
wherby our ſhame thou ſéeſt:
Where thou wert wont to be ſo nar,
our armies now thou fléeſt.

10 Thou makeſt vs faſt to turne our backes,
vpon our enemy:
And who vs hate wyth ſpiteſull crackes,
they ſpoyle our gwdes at eye.

Thou

11 Thou letſt vs all: as ſparpled ſhéepe,
to be deuoured quyte:
As ſcattred flocke: we mourne and wéepe,
among the Paynyms ſpyte.

12 To heathen dogs vncircumciſed,
thou ſelſt thy flocke for nought:
No gayne to thée: do ryſe in déede,
though we be ſolde and bought.

13 Thou makeſt vs all rebuke to take,
of them that neygbours bée:
Of vs but ſcorne: and ſcoffe they make,
about vs whome we ſée.

14 Thou makſt vs now: as laughyng ſtockes,
a ſcorne vnto the heathen:
They ſhake their heades: as we were blockes
deryded vp to heauen.

15 My ſhame and eke: confuſion,
ſtandth full to daunt myne eye:
My face all ſhame: is put vpon,
no ende therof I ſpye.

16 We heare to oft: the ſlaunderer,
how he blaſphemth our fayth:
We ſée our fo: what hate he bearth,
how he to vengeaunce layth.

17 Though yet theſe thinges be come on vs,
we do not thée forget:
Nor froward lyke: vngratious,
thy couenaunt we reiect.

18 Our hart yet ſtandth : not turnd aſide,
to ſéeke for other God :
Nor yet our ſteps : begone ſo wyde,
by wayes to walke ſo brode.

19 No though thou haſt : vs ſmitten ſore,
where Dragons cruell dwell :
Though paynde we be : and toſt the more,
with death the ſhadowes fell.

20 Among thy plages : if we ſo euill,
ſhould God in name forget :
To holde our handes : in ſtraying will,
to other Gods beſet?

21 Should not our God : inquyre for thys,
to ſearche where we become?
Who knowth our harts and doth not miſſe,
the ſecretes all and ſome?

22 When thus for thée : all day we bée,
as drawne to death and slayne :
Appoynted thus : as ſhéepe we ſée,
to ſlaughter driuen a mayne.

23 Then wake O Lord : why ſléepſt ſo déepe,
as though thou louedſt not ryght?
Aryſe, be nye: thy people kéepe,
aye leaue vs not to ſpyte.

24 Why turnſt thy face : ſo irefully,
we lowly ſinners bée :
Why doſt forget : our miſery,
our troubles great to ſée.

Our

25 Our ſoule is brought a downe,
euen iuſt at deathes gate:
Our bellies cleaues: in paynfull ſwowne,
to ground in fearefull ſtate.

26 Aryſe O God: and helpe vs ſowne,
deliuer vs ſo thrall:
For thyne owne ſake: we be vndone,
for mercy we do call.

¶ The Collecte.

ARiſe O God by thy mightye power to helpe vs from all tyranny of perſecurion, and where thou didſt once for our fathers ſubdue al Heathen nations ſo deliuer vs from all our enemies bodely and ghoſtly through. &c.

¶ The Argument. Pſalme. XLV.

A laude ye ſee: of king and queene,
ſet out moſt glorious:
But Chriſt and eke: his ſpouſe is ſeene,
more nye deſcribed thus.

Eructauit cor meum

1 MY hart breakth out: ſweete prayſe to ſyng,
my ſong to kyng I make:
My tonge as ſwift: to do the thyng,
as ſcribe hys penne can ſhake.

2 More fayre thou art: more amorous
than Adams ſonnes I ſay:
Thy ſpech of lippes: is gracious,
for God bleſt thee for aye.

3 Begyrd thy thigh : Prince valiant,
with ſword to vanquiſh ſtout :
To thy owne laude : as mete it ſtant,
thy fame muſt ſhew it out.

4 In worſhip, ſpéede : and proſper, hye,
ryde on to fence the truth :
In mekenes clad : and equitye,
great acts thy hand enſueth.

5 Thyne arrowes kene : full ſharply goes,
all folke to thée ſhall fall :
Among the mids : the kings his foes,
their harts to vanquiſhe all.

6 Thy royall throne : O God is faſt,
which euer ſhall endure :
Thy kingdoms mace : all right is caſt,
to iudge in truth full ſure.

7 Thou loueſt the right : and hatſt the wrong,
O God, thy God therfore :
With oyle of ioye : anoynts the ſtronge,
beyonde thy match the more.

8 Thy garments ſmell : of Aloes,
of Myrre and caſſia :
From Iuory cheſts : out brought they theſe,
to glad thy hart I ſay.

9 Among thy maydes : ſo debonayre,
kings daughters there were tolde :
Thy right hande helde : the Quéene ſo fayre,
in colourd cloth of golde.

10 O daughter heare: and ſée full kynde,
inclyne thyne eare to mée:
Thy people whole: caſt out of mynde,
thy fathers houſe to flée.

11 So ſhall the kyng: thy beawty lyke,
hys loue ſhall ioyne to thée:
Ye is thy God: and Lord to ſéeke,
wyth hart then ſerue hym frée.

12 So Tyrus land: ſhal thée enriche,
and they that richeſt ſtandes:
Shall bryng thée giftes: thy face to ſeache,
wyth thée to ioyne theyr handes.

13 Thys kynges ſwéete Quéene: is glorious,
all whole wythin to ſée:
Her garmentes wrought: all curious,
wyth gold enbroydred bée.

14 So brought ſhe is: before the kyng,
in clothe of nédle wrought:
Her Virgin maydes: her companieng,
her frendes ſhall nye be brought.

15 Wyth ioye and myrth: they ſhall full nye,
be brought to hym I ſay:
In palace there: moſt innerly,
where kyng hymſelfe doth lay.

16 Thy fathers romes: ſuch auncientes,
thy ſonnes ſhall iuſt ſuccede:
Whom thou mayſt make: as Preſidentes,
all landes in rule to ſpréde.

17 Thy name to all: in memory,
I euer wyll denounce:
The people ſo: ſhall durably,
to thée aye thankes pronounce.

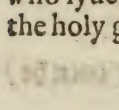
The Collecte.

O Lorde Chriſt the euerlaſtyng worde of thy father by whom he once dyd create, and yet dailye doth create all thinges liuyng, wee beeſeche thee to preſerue thy churche broughte together of diuers nations and countries, that we may all in pure hartes ſo loue thee in the righteouſnes of fayth, to attayne to the heuenly habitation with our welbeloued fathers, who lyueſt and raigneſt one God with the father and the holy ghoſt, worlde, &c.

The Argument. Pſalme. XLVI.

In this Chriſtes ſpouſe elect (full well)
Her thankes to God extendth:
For that he dyd her foes debell,
And that he her defendth.

Deus noſter refugium.

1  Our hope is God and ſtrength (at eye)
he guidth wyth hys good hand:
A preſent helpe: in trouble nye,
hys grace therby doth ſtand.

2 For this we nede: not care (and feare)
though world be caſt in ſtowne:
Though hils to ſea: were throwen (euen there)
though all turne vpſide downe.

3 The waters though: they rage (in ſtreme)
how euer they do ſwell:
Though mountayns quake: at noyſe of them,
Sela yet iuſt man hopth full wel. For

4 For why ſweete brookes : and ſtoudes (full nye)
Gods Citie glad ſhall kéepe :
Hys holy place : and ſanctuarye,
God ſtrongly it doth kéepe.

5 God dwelth in myds : of her (alone)
no man ſhall her remoue :
Ryght early God : ſhall helpe her ſone,
hys church I meane aboue.

6 The heathen though : they rage (to fonde)
and realmes reſiſt I ſay :
God rayſde hys voyce : and ſo in londe,
our foes dyd melt away.

7 The Lord of hoſtes : ſo ſtrong (euen he)
Wyth vs he ſtandth to fyght :
So Iacobs God : our refuge be,
℣ Sela. we feare no humayne myght.

8 Lo come and ſée : how God (in wrath)
great meruayles aye hath wrought :
What landes to nought : he ſcatred hath,
how low they? Idols brought.

9 He put down warrs : and ſtryfe (in feare)
the whole world where they went :
He knapth the bow : and breakth the ſpeare,
wyth fire he charets brent.

10 Be ſtill and know : I ſay (all ye)
that God I am aryght :
To heathen all : knowne will I be,
the world ſhall ſée my myght.

11 The Lord of hoſtes: ſo ſtrong (from hence)
wyth vs he is I ſay:
And Jacobs God: is whole our fence,
Sela. our boaſt in hym doth lay.

¶ The Collecte.

MOſt truſtye refuge in all perylles and aduerſities which hange ouer vs O bleſſed Lorde to ſanctifie the inward tabernacles of our hartes, with the liuely ſprings of thy bleſſed ſprite, that we may truſt ſtedfaſtly in thee our God in all our battayles to haue the better hand, through Chriſt.

¶ The Argument. Pſalme. XLVII.

{ This Pſalme to ioy exhorth: all chriſten men in ſight:
{ That Chriſt by power aſcended ſo: whom glory ſued aright.

Omnes gentes.

TOgether clap ye handes: ye Gentils all be glad:
1 Reioyce to God in melody: with thanks for mercy had

2 The Lord is hie in power: and ought be feard I ſay,
He is the king of all the earth: to hym all thinges obey.

3 He ſhall ſo vnder vs: the people ſoone ſubdue:
All Gentils caſt at feete of vs: at vs their Lordes to ſue.

4 He dyd chooſe out all vs: an heritage ſo fayre:
Euen Jacobs hie magnificence: whō he did loue as heyre.

5 God is aſcended vp: in ioyfull noyſe on hye:
With trumpets noyſe: as once his arke, euē thus vp hie did (flye.

6 O prayſes ſing to him: O prayſes ſee ye ſing:
Sing prayſes ſtill vnto our god: and land him iuſt as king

7 For that our God is king: of all the world ſo rounde:
Sing ye his prayſe than prudently: w̄ vnderſtanding ſound

For

8 For God by ſtrength doth raigne: vpon the heathen all
God ſitteth vpon his holy ſeate: all thyng doth heare hys
(call.

9 The peoples heds be met: with Abrahams god & ſeede
Of god they be to ſhield the earth: but god doth thē excede

¶ The Collecte.

ETernall God which art the kyng of all worldes & realmes, whoſe kyngdome is aduaunced vpon all people and kynredes, we beſeche thee to ſubdue vnder our ſubiection all heathen vyce and ſinne, that whyle we ſing to thee our God in wordes of wiſdome and vnderſtanding, by thy ayde we may haue the better hande of them, through Chriſt our Lorde, &c.

¶ The Argument. Pſalme. XLVIII.

{Gods Citie here / Is prayſed clere} {a type of Chriſt hys ſpouſe,}

Magnus Dominus. {It teacheth agayne / All Chriſten men} {of prayſe to pay theyr vowes.}

1 GReat is the Lord: wyth hye accorde,
ſo prayſed ought to bée:
In citie great: where God is ſet,
hys holy hill to ſée.

2 For Syon hyll: is fayer ſtill,
of all the world the bliſſe:
This hyll ſo wyde: holdth North on ſyde,
Gods citie hye it is.

3 Our God euen thus: moſt glorious,
is knowne in palace great:
As refuge ſure: all men to cure,
that place is hys ſo neat.

4 For lo the kynges : theyr gatherynges,
in earth made her to ſpoyle :
Though thus they met : wyth fury whet,
yet her they could not foyle.

5 Her walles and holdes, they dyd behold,
and merueld all agaſt :
Theyr hartes were danke : theyr brags were blanke,
eſtſones they dolwne were caſt.

6 Such feares and panges, theyr harts ſo wrang
in tyme of theyr aſſaute :
As women knowes : theyr bearyng throwes,
wyth feares lyke were they fraught.

7 So dyd they quayle : as Tharſis ſayle,
felt wreckt by wyndes of Eaſt :
For Paynyms all : be woythy fall,
Gods heritage to wreſt.

8 As we dyd heare : ſo ſaw we neare,
Gods citye hye and ſtrong :
Thys God of oures : the God of powers,
℣ Sela. wyll ſtrength her aye from wrong.

9 As we conceyud : ſo we receyud,
O Lord thy mercy great :
For we dyd wayte : thy helpe moſt great,
in myds of temple ſet.

10 As (EL) thy name : is ſtrong in fame,
So is thy prayſe well ſene :
The world full out, and ſo no dout,
thy workes full ryghteous bene.

Let

11 Let Syon mount: her ioy recount,
let Judas townes be glad:
For thys thy dome: to pull adowne,
theſe Paynyms frantike mad.

12 Walke ye about: the wals ſo ſtout,
of Syons goſtly houſe:
And tell her towers: her fortes and bowers,
her prayſe that ye may rouſe.

13 And marke ye well: how ſtrong ſhe dwelth,
in bulwarkes how ſhe lie.
That ye may tell: it euery deale,
to your poſteritie.

14 This God euen hée: our God we ſée,
for aye and euer ſtrong:
He ſhall vs guyde: tyll death ſo wyde,
of hym ſhall be our ſong.

¶ The Collecte.

O Moſt terrible God moſt worthy to bee magnified in al thy workes, which art ſo glorious a prince in the heauenly Hieruſalem: enlarge vs in ſpirituall vnderſtandyng, ſo that after we haue receyued thy mercy in the mydſt of the temple of our hartes, we maye duely extoll thy name, through Chriſt, &c.

¶ The Argument. Pſalme. XLIX.

{The Iewes be here, / Reproued full nere,} {theyr honour not to ſee,}

{It doth inuite / The Chriſten knight,} {of worlde the pryde to flee.}

Audite omnes.

1 O Heare ye out: ye gentiles ſtout,
thys thyng that I wyll tell:
But ponder it: wyth eares vnſhit,
thys world all ye that dwell.

2 Ye Adams brode: ye noble blod,
heare ye my ſpell and lore:
Both hye and low: all whole in row,
the ryche and eke the pore.

3 My mouth ſhall ſpay: all wiſdomes way,
that will man kepe and ſaue:
My hart doth muſe: moſt godly truthes,
all vnderſtandyng graue.

4 I wyll incline: theſe eares of myne,
to parable full méte:
Dépe wordes in harpe: my mouth wil carpe,
the ſence though ſhall be ſwéte.

5 Why ſhould I feare: euill dayes to beare,
to ſet on mucke my hart:
That euen my héle: of lyfe ſo euill,
at laſt myght bryng me ſmart:

For

6 For ſome there bée : whoſe hartes agrée,
in goodes to put theyr truſt :
And boaſt themſelues : as carkyng elues,
of ryches ſtore vniuſt.

7 No brother can : redeme a man,
from death though fayne he would :
Or God to go : to offer to,
agrément who ſo ſhould :

8 The pryce to great : herein is ſet,
from death a ſoule to bye,
That muſt he leaue : to gods owne leaue,
for aye in hym to lye.

9 That is to ſay : that he ſhould aye,
byde here in mortall ſtate :
That he no graue : ſhould euer haue,
but lyue in pleaſant rate.

10 For he may ſpy : that wyſe men dye,
and perylhe all the fort :
As well the wyſe : as mad and nyſe,
to others leaue theyr port.

11 And can they thynke : that neuer ſinke,
theyr houſes ſhall and fames :
That they here ſtill : ſhall dwell theyr fill,
and landes to beare theyr names :

12 It will not be : that euer he,
ſhall laſt in glory gay :
But forth muſt go : as beaſtes they do,
in brytle ſtate and way.

13 Lo this theyr way : is folliſhe ſtray,
they blunder blyndly thus :
And yet theyr brode : prayſe this for good,
☞ Sela. as fooles oblitious.

14 They ſhall lye dépe : in hell lyke ſhépe,
and death ſhall gnaw theyr mawe :
But clere in lyght : of mornyng bryght,
the iuſt ſhall be their awe.

15 Theyr beauty gay : ſhall waſt away,
in graue with ſtinche on ſwéete :
Theyr houſes clene : ſhal not be ſene,
for them ſo after méete.

16 But as for me : my God euen he,
my ſoule he iuſt will ſaue :
From hell the power : in bleſſed bower,
☞ Sela. my ſpryte to hym to haue.

17 But feare thou nat : ne deare thou that,
though one be welthy made,
Though now hys houſe, ſhyne glorious,
in honours portly trade.

18 For nought he ſhall : of riches all,
hence cary whan he dyth:
Nor yet hys pryde : hys pompe ſo wyde,
in graue wyth hym ſhall lye.

19 Whyle here he dwelt : hys ſoule he delt,
all eaſe wyth pleaſures wealth :
Such men will thée : prayſe wyſe to bée,
if thou ſo helpſt thy ſelfe.

That

20 That thou alſo : wyth them myghtſt go,
they? fathers ſteps to ſue :
Where they no lyght : ſhall ſée in ſyght,
for? they? exceſſe vndue.

21 Man lyuyng thus : all go?gious,
who vnderſtandyng wanth :
Is lyke to beaſt : wyth them to reſt,
whoſe fame is ſho?t and ſcant,

¶ The Collecte.

REpleniſh our mouthes O Lord with thy heauenly wiſdom, that we may remẽber the myſtery of thy bleſſed incarnation, wherby thou redemeſt vs frõ the power of hell, graunt that we may be found meete to be preſented to thy bleſſed face, through &c.

The Argument. Pſalme. L.

Here is reproued : the ſacrifice,
of Ieweſ for fooliſhe truſt :
And taught here is : wyth ſad aduiſe,
that thankes be yet more iuſt.

Deus deorum Dominus.

1 THe God of Gods : the lo?d of myght,
one God in perſons thr?e :
The bidth and calth : the earth in ſight
from Eaſt to Weſt to ſée.

2 Thys God appeard : from Zyon hill,
as God of beauty moſt :
From whence he would : ſhould ſp?ing his wil
and law to euery coaſt.

3 Our God is come : in tyme of grace,
he wyll no ſilence kéepe :
Wyth waſtyng fire : befo?e hys face,
about hym tempeſt déepe.

4 The heauen aboue : the earth below,
he doth vpon them call :
Hys people all : to iudge and know,
to helpe them that be thrall.

5 Collect ye now : my sayntes sayth he,
in one, before my sight :
Who stand in leage : and pact with me,
by sacrifices ryte.

6 The heauens shall spreade : hys iustice cleare,
that all the world may spy :
That God himselfe : will iudge appeare,
Sela the god from bad to try.

7 My people heare : for thus I say,
thy selfe to wytnesse iust :
O Israell : thy God alway,
thy God I am to trust.

8 For sacrifice : or burnt incence,
I will not the reproue :
To blame therin : thy negligence,
to send them me aboue.

9 From out thy house : I will not craue,
Bull, Bullocke, Ore, or calfe :
Of thy folde els : he goates to haue,
to toy of theyr behalfe.

10 The beastes that grase : the wood so wyde,
they be all myne at will :
On thousand hyls : the beastes that tryde,
I made them the to fill.

On

On mountaynes foules: that vse theyr flyght,
I know them all and some:
Wylde beastes of field: be nye my sight,
as made for my renoume.

If hungers stresse: though myght I fele,
I would not tell it thée:
The world all whole: euen euery dele,
is myne and all ye sée.

And thinkst thou thus: so grosse in wit,
that I buls flesh would eate?
Or blood of Goates: to drynke of it,
as blood to spill were swéete?

Na this it is: that I allow,
to God aye offer thankes:
And pay to God: of lyfe thy vow,
and séeke none other crankes.

In all thy wo: call thou on mée,
when troubles thée do thrust:
I wil (no fayle) deliuer thée,
thus shalt thou prayse me iust.

But God thus cheet: vngodly man,
what meanst to preach my lawes?
My pact in mouth: why takest thou than,
where lyfe hath wycked sawes.

To be correct: by discipline,
thou hatest to heare the worde:
So thou dost cast: at backe of thyne,
my law of swéete recorde.

When thefe thou spiest: wyth him thou goest,
to part the spoyle in hast:
Who wedlocke breake: with them thou boast,
thy lot wyth them is cast.

9 To curſed ſpeche: thy tonge thou dightſt,
to clout all crafty guile:
The iuſt thou wringſt: the bad thou quyteſt,
by lawes pretenſe and ſtyle.

20 Thou ſitſt as iudge: thy brothers name,
by fleit to ouer runne:
Thou quarell pikſt: in crafty frame,
agaynſt thy mothers ſonne.

21 Whyle thus thou dooſt: I ſayeng nought,
thou iudgeſt me nought lyke thee:
But yet I ſhall: what thou haſt wrought,
detect before thyne eye.

22 O ponder this: I do you pray,
all you that God forget:
Leſt I in haſt: plucke you away,
in wo to ſee you ſet.

23 Who offer me: the ſacrifice,
of thankes he honorth mee:
And thys the way: wherby I wyſe,
Gods helth to let hym ſee.

¶ *The Collecte.*

ALmighty God, God of all Gods, we hun thee to take and accepte our ſacrifice of geuyng in good parte. So that after we be diſcharged of the burden of ſinne, we maye declare wythout hypocriſie that we walke in the way that leadeth to ſalua tion, Through Chriſt.

FINIS.

¶ *The ende of the firſt Quinquagene.*

***

¶ The

Seconde Quinquagene of Dauids Psalter, translated into Englishe Metre.

The Argument.

Pſalme. LI.

A prayer pure and forme full good,
for penitentes ſo meeke:
Thus Dauids hart: enbrued wyth bloud,
hys God for grace dyd ſeeke.

Miſerere mei deus

1 HAue mercy God: on me I craue,
for thy great gentlenes:
Thy mercies ſtore on me vouchſaue,
put out my ſinfulnes.

2 But waſhe me depe: from all my ſinne,
for depely faine I am:
O clenſe me clere: wythout, wythin,
from ſynne that beaſtly came.

3 For I confeſſe: my wyckednes,
my ſtate I fele moſt vyle:
In ſight I beare: my giltines,
it doth myne eye reuyle.

4 To thée alone: I treſpaced,
I ſind before thyne eyes:
That iuſt in word: thou mightſt be tryed,
thou iudge ſo pure to ryſe.

5 Behold in ſinne: I ſhapen was,
in natyue filth infect:
My mother me: conceyud alas,
in ſinne of Adams ſect.

6 But lo thou hast: the truth well loued,
in hart alway to raigne:
Thys wisdome hid: to few approued,
thou shewest to me most playne.

7 Thou shalt me purge wyth Isope grene,
so clensd, men me shall know:
Thou shalt me washe: to be full clene,
more whyte than is the snow.

8 Thou shalt make me: much ioye to heare,
and rest for all my payne:
My shaken bones shall them bestreare,
and ioye then once agayne.

9 From my misdedes: turne thou thy face,
I cannot say to oft:
From out thy bookes: my gilt O rase,
to fele thy mercy soft.

10 A puer hart: make thou in me,
O God both good and true:
A rightful spryte: wythin to be,
my soule agayne renue.

11 From open sight of thy swete face,
O Lord reiect me not:
Withdraw not thou: thy spryte of grace,
from me so desolate.

12 Thy ioyfull health: restore wyth all,
to me thus tost wyth wo:
Wyth spryte most free: and principall,
strength me agayne to go.

Then

13 Then wyll I teache: thy wayes for ryght,
to all the wycked sort:
That they to the: conuerted quyte,
for comfort may resort.

14 Ryd me from all: bloudgiltines,
thou God my God of health:
My tonge shal sing: thy ryghteousnes,
and iust condemne my selfe.

15 O Lord my lips: set open wyde,
in thankes to make them fre:
So shall my mouth: on euery side,
geue laudes most due to the.

16 For thou regardst: no sacrifice,
I would els geue it the:
Nor yet requirst: by law precise,
our offrings brent that bee.

17 The sacrifice: to God elect,
is iust a troubled spryte:
God God thou wylt: no tyme reiect
a broken hart contrite.

18 O shew thy grace: and fauour yet,
to Syon Dauids throne:
Ierusalem: that citie great,
build thou her wals of stone.

19 Then ryghteous hostes: thou shalt allow,
whole offrings burnt in sight:
With sacrifice: of calfe and cow,
they shall thyne aulters dyght.

¶ The Collecte.

POure vpon vs O god moſt holy, thy manifold mercies and compaſſions, by whiche thou cleanſeſt vs from the filthy corruption of ſinne, and therwyth makeſt our hartes cleane in thy ſight: we beſech thee ſtill to renue in our inward partes the gift of thy holy and principall ſprite, by power wherof, we may glorifie thy name in this preſent worlde, at laſt to come to thy heauenly Ieruſalem, through Chriſt.

¶ The Argument. Pſalme. LII

This Pſalme inueith: and is full wroth, agaynſt oppreſſours myght: To Chriſt ſo Iudas fygure goth, to Dauid Doegs ſpyte.

Quid gloriaris.

1 WHy boaſt thy ſelfe: thou tyraunt thus?
in malice bauntyng aye?
Knowſt not that God is gracious?
to good men day by daye?

2 Thy tong contriueth: all crakednes,
of hartes aboundance great:
Wyth guiles it cutteth in craftines,
as raſour charply whet.

3 Thou malice loueſt: aboue all good,
to hurt more then to helpe:
To hatch more lyes: then truth to brode,
¶ Sela lyke Adams byrd and whelpe.

4 Thou haſt but loued: to ſpeake all nought,
that may perdition bring:
O thou falſe tong: thou haſt but ſought,
deceite by flatteryng.

Ther-

5 Therfore shall God : quite thée subuert,
thy house to take from thée :
And rote thée out : all ouerwhart,
Sela. no lyuing land to sée.

6 In seyng thys : the ryghteous man,
shall feare and worshyp God :
And shall say thus to scorne hym than,
in Gods so heauy rod.

7 Lo thys the man : that had no lust,
in God hys strength to set :
But he in heapes : of gold dyd trust,
by sinne hys strength he met.

8 But I am lyke : in God hys house,
a fruitfull Olyue grene :
In Gods good grace : most piteous,
my trust shall aye be sene.

9 I will laude thée : for euer iust,
thy word doth neuer mis :
Thy name so good : shall be my trust,
wyth good men good it is.

The Collecte.

ALmighty God which in thy power and fearefull wrath beatst downe all the vanitie of the worlde and spite of mãs pride, graunt vs so to florish as fruitfull Olyue trees in the house and congregatiõ of thy people, that by trust of thy name, we may bee deliuered from the curse and maledictiõ of thy wrath, through, &c.

The

This pſalm aforeſaidin an other Metre. Quid gloriaris.

The Argument. Pſalme. LII.

Thus clawbackes heare theyr ſhame
Whom God ſhall once conſume:
They Princes hartes enflame,
Wyth cauſeles ire to fume.

1 WHy bragſt in malice hye?
O thou in miſchiefe ſtout:
Gods goodnes yet is nye,
All day to me no doubt.

2 Thy tong to muſe all euyll,
It doth it ſelfe inure:
As raſour ſharpe to ſpill,
All guile it doth procure.

3 Thou malice louedſt to wrye,
Aboue all goodnes walke:
And more thou loueſt to lye,
Sela. Then righteouſnes to talke.

4 Yea loued thou haſt no leſſe,
To ſpeake one worde for all:
All wordes of noughtines,
Thou tong in fraude moſt thrall.

5 But God once thée ſhall waſt,
Shall ſtroy and ſcrape by hand:
Thy tent from thée at laſt,
To rote thée out of land.
Sela

6 And ryghteous men ſhall ſée,
And feare therby ſhall take:
But yet at hym full frée,
Good laughter ſhall they make.

7 Lo the man hymselfe,
That made not God hys ayde:
That trusted in ryches wealth
Whose myght in mischiefe layde.

8 But I as Olyue grene,
In Gods sweete house shall lay,
My trust hath euer bene,
In Gods good grace for ay.

9 I thée shall laude euen still,
For thys thou dydst say I:
Thy name to wayte I wyll,
For good thy sayntes it spy.

The Argument. Psalme. LIII.

Our natyue sinne this Psalme detecth,
that sinners all be we:
And that from grace who be reiect,
confounded must they be.

Dixit insipiens.

1 THe fole haue sayd: in hart euen so,
no God at all to bée:
Wherfore corrupt foule sinne they do
to do good, none wyll sée.

2 God loked down: from heauen so hye,
on Adams children all:
Some prudent man: if he could spye,
that God would séeke or call.

3 But they be all astrayd and gone,
abhominable made:
That would do good: not one, not one,
corrupt in all theyr trade.

4 Knowe they no thyng: in hart ſo ſtoure,
these wycked workers all:
Thy flocke as bread which do deuoure,
nor yet on God they call.

5 They were afrayd: where feare dyd lacke,
to ſhame God put them ryght:
When pleaſers bones: God all to brake,
for he abhorde them quite.

6 Oh that by God to Iſraell,
from Syon health were had:
Hys people thrall: no more to dwell,
to make all Jury glad.

¶ *The Collecte.*

LOoke downe from heauen moſt mercifull Lorde, and ſtay thou the rage of our infidelitie to be deliuered from all vayne terrours, and to pleaſe thee alone in perfecte integritie of hart, through, &c.

The Argument. Pſalme. LIIII.

The iuſt here prayth hys God at neede,
By hym hys ayde to winne:
Hys fayth ſo good muſt nedely ſpeede,
Hys eye ſeeth proofe therin.

Deus in nomine.

1 OSaue me God: auouch me now,
for thy names ſake I pray:
In thy great myght: my ryght alow,
auenge me Lord I ſay.

2 O God ſo good: my prayer heare,
thy grace I do appeale:
My wordes of mouth: accept wyth eare,
which hart doth now reueale.

3 For ſtraungers lo: at me they riſe,
and tyrauntes ſeke my ſoule:
They haue no God: before theyr eyes,
they me both pill and powle.

℣ Sela

4 Behold for God: my helper is,
and ſtay of all my lyfe:
With other mo, he chiefe I wis,
who ſtayth my ſoule from ſtryfe.

5 Euen he ſhall all: my foes deſpite,
into theyr laps retort:
Lord dryue them downe: thy truth ſo hyght,
for thou art whole my fort.

6 I will wyth hart moſt glad and frée,
geue ſacrifice to thée:
I ſhall thy name (Lord) magnifie,
ſo good it is to mée.

7 For thou haſt ryd: me quyte in déede,
from all my griefe and wo:
As I did wiſhe: my foes to ſpéede,
I ſaw theyr ouerthrow.

¶ The Collecte.

SAue thy church O Lord by the protection of thy name, which is only the truſty defence therof, that ſhe may ſet at nought all enmitie againſt her, alway to magnifie thee by voluntary confeſsion of thy truth, through, &c.

The Argument. Pſalme. LV.

As Dauid mournd to ſhame reiect,
by them who ſemed his frendes:
The ſame did Chriſt, as his elect,
in lyke may haue lyke myndes.

Exaudi.

1
Ene eare D God: to my requeſt,
in anguiſhe all be ſet:
Hyde not thy ſelfe: to myne vnreſt,
from me thyne eares to ſhet.

2 Geue hede to me: thy grace impart,
to my depe cry and call:
I mourne therin: and grone in hart,
now here, now there I fall.

3 For that my foes: ſo cry and roze,
and me wyth ſpyte approche:
They miſchiefe meane: and euermoze,
in wroth they me reproche.

4 My hart doth faynt: ſoze vext it is,
in great diſquietnes:
Yea feares of death: be not remiſſe,
to do my hart diſtres.

5 Both feare and dread: thus tolling me,
my trembling neuer blin:
Darke horroꝛs depe: full preſt they be,
all whole to wrap me in.

6 Wherfoꝛe I ſayd: D that I had,
to flye winges lyke a doue:
Then would I flye: to reſt full glad,
and me from hence remoue.

So

7 No dout far of: I would me ſtitche,
From hence to wildernes:
Moꝛe there to dwell: than here wyth ſuch,
Sela. in ſuch vnreſtfulnes.

8 I would make haſt: to ſcape away,
as faſt as wynde could blow:
To flée thys ſtoꝛme: and tempeſt aye,
I would me ſafe beſtow.

9 Deſtroy them Loꝛd: theyꝛ tonges deuyde,
theyꝛ counſayles ſcatter wyde:
Theyꝛ citie wyth: to wꝛong a ſyde,
to ſtryfe and churliſhe pꝛyde.

10 Both day and nyght: theyꝛ citie walles,
are thus enuyroned:
In mids therof: all miſchiefe falles,
and ſoꝛrow there excédth.

11 All noughtines: and vyce doth raygne,
1.Reg.23 in Ceyla citie ſo:
Deceyt and guile: wyth all that trayne,
theyꝛ ſtrétes full thoꝛough go.

12 No open foe: woꝛkth me thys ſpyte,
foꝛ hym then would I beare:
No enmy knowen: thus rayſth hys myght,
whom I myght flée and feare.

13 But thou my mate: moſt deare to hart,
as was my lyfe in ſtate:
Whom I eſtémd as guide in part,
as homely fellow grate.

14 Wyth whom ſo knit: we often toke,
both meate and counſayle ſweete:
We neyther others once forſoke,
in Gods houſe aye to meete.

15 Let death them trap: full ſodenly,
euen quicke to fall to hell:
For vice wyth them: doth lodge and ligh,
theyr hartes wyth falſhode mell.

16 But as for me: to God I cryed,
and hence hym pray I wyll:
The Lord ſaued me: full oft I tryed,
I truſt he ſhall do ſtill.

17 At euen and morne I made my ſute,
at none day inſtantly:
No tyme my cry: dyd he refute,
thus made importunely.

18 For he redeemd: my ſoule to peace,
from war agaynſt me ſet:
For many were wyth me to eaſe,
though they in numbers met.

19 Yea God himſelfe: whych aye hath bene,
ſhall heare me them to ſcourge:
No tyme to change: they wyll be ſene,
wyth feare to God aſſurge.

20 He reard hys handes: agaynſt hys frendes,
which ment hym peace and reſt:
He brake hys league: that men ſo byndes,
together ſalt in breſt.

Hys

21 Hys mouth moze ſoft: then butter meſt,
though warre was ſtiffe in hart:
Moze ſmoth then oyle: hys wozdes were felt,
yet were ſharpe dartes and ſmart.

22 O caſt thy care: on God ſo deare,
what burthen thée oppreſſe:
He will thée fede: he cannot beare,
the iuſt to fall in ſtreſſe.

23 And thou O God: ſhalt ſtroy the ſetche,
of crafty bloudy men:
Theyr dayes to halfe: ſhall neuer retche,
to thée I yeld me then.

¶ The Collecte.

O Lorde Ieſu Chriſte thoughe thou wart before all worldes, yet in tyme thou tookeſt vppon thee the nature of man, wherin thou ſuffereſt voluntary death for man in hymſelfe vtterly loſt, and therto were betrayd by one of thyne owne familie, pretendyng yet amitie to thee, we beſeche thee to here vs, and graunt that we may ſo glorifie thy name, that we bee defended frō all craft and flattery of the world, who liueſt.

The Argument. Pſalme. LVI.

This prayth to God as innocent,
Agaynſt his foes ſo mad:
As Chriſt though pure: the Iewes dyd ſhent,
Yet he reioyceth full glad.

Miſerere mei deus

1 HAue mercy God: on me I pray,
for man will treade me downe:
His fierce aſſaut: from day to day,
would make my hart to ſowne.

2 To ſwalowe me : my foes entend,
as daily bent they lygh :
Full many one : do war ertend,
on me, O thou moſt high.

3 But euer when : ſuch feares inuade,
my hart, to make me flée :
I truſt yet well, therout to wade,
my fayth ſo cleauth to thée.

4 Prayſe God I wyll : and truſt hys worde,
what hys good hand doth ſend :
I feare not fleſhe : hys ſpyte and worde,
to God my truſt ſhall bend.

5 For daily me : they do deprаue,
both what I do and ſay :
In hart and tonge : at me they raue,
and me to harme they lay.

6 They flocke on me : and priuely,
conſpyrde they haue in ſtealth :
They wayte my wayes : my ſteps to flye,
to ſtroy my ſoule and wealth.

7 They put theyr hope : by guilefulnes,
and craft, to ſcape away :
Yet once O God : thou wylt them ſtres,
in ire, for all theyr ſtray.

8 Thou ſeëſt my flightes : and often feares,
thou markſt them all full out :
Wythin thy bottell put my teares,
the booke them noteth no dout :

As

9 As oft as I : do call on thée,
my foes then take theyr flight :
Therby my hart : doth full agrée,
that God for me doth fight.

10 Of thys my God : for promyſe iuſt,
I wyll hym laude and prayſe :
God wyll I prayſe : and all my truſt,
in hym I ſet alwayes.

11 On God I haue : me whole beſtowde,
a tyme though I be thrall :
What fleſh can do : though all beſtrowd,
I feare no whit at all.

12 Now fit for me : my vowes to pay,
to God they be ſo hyght :
And hym due laudes : to ſing by day,
and thankes in open ſight.

13 For thou my ſoule : haſt ryd from death,
from fall thou képtſt my féete :
To walke in lyght : whyle lyfe hath breath,
before my God ſo ſweéte.

The Collecte.

O Lord of all power and myght, which defendſt thy ſeruauntes from all inuiſible hoſtilitie, and neuer ſuffereſt them to be ouercome that truſt in thy mercy, wype from our eyes we praye thee teares ſhed for our ſinnes, that after we haue ſubdued our carnall affectiõs, we may reſt in the land of the liuing, through Ieſus Chriſt, &c.

¶ The Argument. Pſalme. LVII.

The iuſt for his deliuery,
geueth thankes that God hym ſped:
So Chriſt reioyſte when he dyd ſtye,
to heauen when death was ded.

Miſerere mei deus

1 GOd pity me: O pitie me,
on thée my ſoule is caſt:
Thy wynges I truſt: wyll ſhadow be,
till all thys ſpyte be paſt.

2 Thy truſty helpe: I wyll implore,
of God my Lord moſt hye:
He wyll my cauſe: perfourme the more,
that now in hand doth ligh.

3 He ſhall from heauen: ſend down hys power
to ſaue from me their ſpite:
And thoſe that would: my ſoule deuower,
wyth ſhame ſhall full be dight.

4 Twirt Lyons fierce: doth ſtand my lyfe,
wyth fiery men I dwell:
Whoſe téth be ſpeares: and dartes in ſtryfe,
theyr tonges ſharpe ſwordes and fell.

5 Aduaunce thy ſelfe: O God appeare,
from heauens more hye thon they:
Thy glory great: ſet vp ſo cleare,
on all the earth to ſtay.

6 To catche my féte: a net they ſpayd,
my ſoule they haue depreſt:
Sela. Into that pyt: for me they layd,
themſelues therin be threſt.

7 My hart is fixt: my hart is fixt,
D God in thée full stayd:
And sing I will: my griefes betwixt,
in psalmes wyth musike playd.

8 Awake my tonge: my ioy awake,
awake both harpe and lute:
Come forth, at morne: I me betake,
to sing wyth shaume and flute.

9 Thy laudes wyth thankes: out wyll I sounde
when people méete aryght:
To sing D Lord: to thée so bound,
I wyll in Paynyms syght.

10 Thy mercy great: to heauens doth retch,
what thyng can it denay?
To heauenly cloudes: thy truth doth stretch,
to mans most stable stay.

11 Set vp thy selfe: D God aboue,
the heauens as is most méete:
Aboue the earth: thy glory moue,
the whole of both thy féete.

¶ *The Collecte.*

REmoue O Lord all iniquity and enmitie from thy familie, which mekely set theyr whole trust in the shadow of thy winges, so that by enioyeng thy mercy sent from heauen, we may bee perpetually deliuered from all malicious snares and trappes of our enemies Through Christ, &c.

¶ The Argument. Psalme. LVIII.

Saules counsaylours: so far fro ryght,
This Psalme doth here dewray:
Whose craftes wyth like: shall God requite.
To sing once well away.

Si vere vtique. 1

IF iust your myndes: be truly set,
ye counsaylours to ryght:
Iudge equally: in weyght and met,
ye sonnes of men in syght.

2 Yea ye in hart: do nothyng lesse,
in earth to wrong ye bende:
Your handes do worke: all wyckednes,
though ye the ryght pretende.

3 These wycked walke: in frolward wyse,
from euen theyr mothers mylke:
Once borne they stray: and talke but lyes,
theyr wordes yet soft as silke.

4 Theyr poyson lyke: the poyson is,
of benome cockatrycc:
Euen Adder lyke: all deafe I wis,
who stopth her eares to ryse.

5 Who hateth to heare: the charmers boyce,
charme he so neuer wyse:
Of ryght and wrong: they make no choyce,
all warnyng they despyse.

6 Wythin theyr mouthes: theyr teeth O God,
crushe thou, they be to sharpe:
The Lyons mouthes: theyr tawes so brode,
breke Lord, proud wordes they carpe.

To

7 To nought they passe: as water swyft,
wythin it selfe doth slyde:
And when to shoote: theyr shaftes they list,
let them go broken wyde.

8 As snayle that wasth: let them so wast,
thus crée pyng crookedly:
As womans byrth: to tymely cast,
let them no sunne espy.

9 As tender ympes: of wycked thorne,
before theyr pryckes be hard:
Men roote them vp: so all be torne,
by wrath they shall be marde.

10 Then shall reioyce: the iust and good,
to sée Gods vengeaunce come:
To bathe hys handes: in sinners bloud,
and thanke for hys good dome.

11 Then man shall say: wythouten mis,
the iust hath iust reward:
No doubt a God: in earth there is,
to iudge in ryght regard.

¶ *The Collecte.*

MOst righteous Lord, graunt we besech thee that the people may folow all the righteousnes of thy law, and gladly in loue to embrace the same, neuer to turne their hearyng from the truth thereof, or to bee deluded wyth the mortiferous perswasions of the serpent, to be agayne wounded by hym, from whom we be redeemed thorough the death of thy welbeloued sonne, to whom with thee and the holy ghost be. &c.

¶ The Argument. Pſalme. LIX.

Againſt the proud: is made requeſt
Who dealth with guile and fraude:
Whom God ſhall drive: to want their reſt,
With famine ouer yawde.

Eripe me de inimicis.

1 FRom all my foes: deliuer me,
O God my God thou art:
Shield me from them: in ſuertie,
that vp at me be ſtart.

2 From workers bad: O ſaue my lyfe,
with them no tyme to mell:
From bloudy men: whole ſet to ſtrife,
make me moſt far to dwell.

3 For lo they wayt: my ſoule to catch,
theſe freakes be met in ſpyte:
Though iuſt offence: they cannot latch,
at me O Lord of ryght.

4 Yet cauſeles they: ſtyll flocke at me,
to hurt they them prepare:
Aryſe therfore: O Lord and ſee,
helpe me now plunged in care.

5 Stand vp thou God: and Lorde of hoſtes,
thou Lord of Iacobs lyne:
All Paynyms (Lord) bew thou their boſtes,
℣ Sela ſpare not their wilfull cryme.

6 They go at euen: both to and fro,
they grin as dogs to bite:
The ſtreates they trot: in citie ſo,
as picke thankes them delyte.

Be

7 Behold they ſpeake: wythin theyr mouth,
but ſwordes wythin theyr lyps:
They thinke belyke: none heare the ſothe,
from them that falſhode ſlips.

8 But thou O Lord: ſhalt them deryde,
to ſcorne theyr mad attempt:
Theſe heathen dogs: that barke ſo wyde,
from thée who can exempt:

9 My ſtrength I will: kepe faſt by thée,
O God I will not ſhrynke:
Of thée I know: all ſtrength to bée,
as rocke on thée I thynke.

10 For God of grace: wil me preuent,
wyth mercy plentuously:
And how my foes: ſhall once be ſhent,
God ſhal make me to ſpy.

11 Yet ſlea them not: all ſodenly,
leſt them my flocke forget:
But ſcatter them: a ſtray to fly,
deiect them Lord ſo great.

12 Theyr ſinne of mouth: theyr word of tong,
theyr pryde ſhall them betray:
For periury: they ſpeake and wrong,
they prate but lyes all day.

13 Conſume them Lord: in haſty wrath,
conſume them leſt and moſt:
To know that gyde: true Iacob hath,
euen God in euery coſt.

14 These men at euen : will them retyre,
they grenne as dogs to byte :
The citie they : walke all on fyre,
as pickethankes them delyte.

15 For meate they range : both here and there,
still hungry let them bée :
And satisfied : be they no where,
no rest or slæpe to sée.

16 But I shall sing : thy strength and power,
at morne to prayse thy grace :
For thou hast bene : my fort and tower,
In all my wofull race.

17 O thou my strength : all whole alone,
to sing to thée I shall :
Thou refuge wart : in all my mone
my God most liberall.

¶ The Collecte.

LOrd almighty whose power and mercy we do laud and prayse most worthely, both euen and morne, we beseche thee that thou wouldest so preserue oure powers from all darkenes of the nyght, that we maye be beautified wyth the clearenes of the pure workes of thy law, through Christ, &c.

¶ The

The Argument. Psalme. LX.

Whyle Saule dyd raigne: all Iury mournde,
by Paynyms sore oppresst:
In fayth to God: here Dauid tourned,
and conquerd them to rest.

Deus repulisti.

1 O God thou hast repeald vs long,
and scattred vs abrode:
Thy heauy wrath: fell vs among,
O turne and stay thy rod.

2 Euen thou that hast: sore shakt our land,
well nye to shiuers rent:
Heale thou the brekes: by thy god hand,
it reeleth to ruine bent.

3 Hast dreadfull sightes: and dolorous,
thou madest thy people spy:
Such wyne thou gauest: for drynke to vs,
which greued vs inwardly.

4 Yet hast thou geuen: thyne arke as signe,
to such as feare thy name:
To blanke theyr foes: that would repyne,
Sela. thy truth proteth the same.

5 Thy louers all: great daungers fled,
and rid from harmes full safe:
By thy right hand: let me be led,
and my requestes vouchsaue.

6 God spake the worde: in sanctuary,
which maketh me glad to byde:
I Sychem will: part myne to lye,
and Succoth vale deuyde.

7 Myne Gilead : Manaſſes myne,
both twayne be myne intiere :
My ſtrength of head : is Ephraim,
and Juda legiſſere.

8 So Moab ſtout : ſhall bow hys head,
to ſerue as wathepot aye :
On Edom land : my ſhu ſhall tread,
ioy thou Philiſtea.

9 Than who ſhall lead : me ſtrayt to flye,
into the citie ſtrong :
Who me will bring : to Idumye,
to conquere them among.

10 Art thou not he : O God I ſay,
which thus haſt caſt vs oute
Whych dydſt refuſe : to lead the way,
to guide our armies ſtoute

11 O than be thou : our helpe at nede,
to eaſe our troubles yet :
For humayn helpe : is vayne to ſpede,
mans arme to weake is ſet.

12 No doubt by God : we ſhall achyue,
great acts we truſt euen thus:
For he alone : our foes ſhall dryue,
to treade them down for vs.

The

The Collecte.

ALmighty & moſt merciful God, the onely recouerer & ruler of mankynd, which dooſt ſo deiect thy faithfull ſeruauntes that therby thou meaneſt to promote them, & ſo dooſt humble thē that therby thou entendſt to bryng thē to thy heuenly kyngdom, kepe we beſeche thee the deuout hartes of thy ſeruauntes, that whyle they ſubmitte themſelues in true penitent hartes to thy mercy, they may be healed frō all comebrance of conſcience to enioy eternall lyfe, thorough the gift of thy ſonne. &c.

¶ The Argument. Pſalme. LXI

Exaudi Domine. { *This prayth in payne and ſtreſe: as far exylde and fled,* / *and thanks it giueth: for ſuccor ſent, it figurth chriſt our hed*

1 MY cryeng heare O God,
That voyce doth ſing in ſong:
Geue eare to me: thus call abrode,
as fled for feare of wrong.

2 From furtheſt coaſtes of earth,
To thée ſhall come my cry:
Whyle hart fælth griefe: to rocke me lead,
That hygher is than I.

3 For thou haſt bene my truſt,
In whome I hopt alone:
Of refuge ſtrong: and towr ſo ſure,
To fence from me my fone.

4 In thyne owne tente by thée,
For aye I truſt to dwell:
Sela. Wythin thy wynges: moſt couertly,
To lye I truſt full well.

5 For thou my God haſt heard,
My vowes and prayers ſad:
And them thou gaueſt: an heritage,
Thy name who duly dread.

6 The kyng hys dayes with dayes,
Thou ſhalt encreaſe in length:
Hys yeares to be: perpetuall,
Euen thus thou ſhalt hym ſtrength.

7 For euer he ſhall dwell,
Before hys God in ſight:
O than prepare: hym grace and truth,
Which may defend hys might.

8 In Pſalmes to prayſe thy name,
I will whyle world doth laſt:
And pay my vowes moſt thankfully,
From day to day as faſt.

¶ *The Collecte.*

ALmighty God which art moſt mercifull comforter of all maner trouble and anguiſhe of hart, we beſeche thee defend thy familie from the face of the enemy, to be in fuertie by thee in the tower of ſtrēgth that we may at laſt dwell in thy heauenly tabernacles, through, &c.

The Argument. Pſalme. LXII.

This Pſalme exhorth: to God to ſtand,
Againſt all mens purſuites:
It ſhewth to faith: Gods mighty hand,
Mans brags it vayne reputes.

Nonne deo ſubiecta.

1 SHall not not my ſoule: in ſilence loke,
to God as ſubiect ſtill?
From whom my helth: and helpe I toke,
when woes my hart dyd fill?

2 No dout he is: my rocke and healthy,
my fort of ſtrength and ayde:
I truſt the leſſe: by foes in ſtealthy,
to fall as one diſmayde.

3 How long wyll ye: wyth wycked gulles,
thus me poꝛe man inuade?
Ye all ſhall quayle: as wall that reales,
as rotten hedge doth fade.

4 To driue hym low: they mete foꝛ this,
whom God would haue excell:
They loue but lyes: theyꝛ tonges can bliſſe,
Sela theyꝛ hartes yet curſe to fell.

5 But yet my ſoule: to God be ſtill,
in ſilence pacient:
And tary hym: in quiet wyll,
from whom ſhall health be ſent.

6 No doubt I ſay: he is my ſtrength,
my health, my foꝛtreſſe hye:
I feare no foyle: to ſhrynke at length,
where God doth foꝛtifie.

7 Wyth God is layd: my health full ſure,
and he my glozy iuſt:
My rocke of ſtrength: that wyll endure,
in God is whole my truſt.

8 Truſt aye in hym: ye people whole,
to hym poure out your hartes:
Our hope is God: O hym extoll,
he health alway impartes.

9 But Adams brode : is bayne to ſée,
mens childzen lyers bée :
They wayghed in ſcholes : aſcend moze hye,
moze lyght then vanitie.

10 Then hope ye not: (leſt bayne ye be)
in wzong and robbery :
If ryches flow : aboundantly,
no hart to them apply.

11 God once dyd ſpeake : and once agayne,
and twyſe I haue it harde :
That power is Gods : in ſtable raigne,
which we ſhould all regarde.

12 And that O Lozd : in thée aryght,
is mercy mixt alſo :
Foz thou ſhalt quite : to euery wyght,
in déde as he ſhall do.

¶ The Collecte.

MAke oure ſowles ſubiectes to thy godlye gouernance moſt louing father, whiche art our onely paciéce that we may renownce the tranſytory goods of this preſent worlde with all the vanityes therof, ſo to folow thee to the eternall lyfe in heauen, through Chriſt our Lorde. &c.

The Argument. Pſalme. LXIII.

Poore Chriſten man: oppreſt by might,
May pray this pſalme: with Chriſt hys head.
Who lawdes to God : did pay aright,
In deſert ſet : where lyfe he led.

Deus deus meus ad te.

1 O God to thée : my God ſo ſtrong,
From moznyng watch : I cry in ſtreſſe
My ſoule and fleſh : foz thée they long,
In deſert land, dzy, waterleſſe.

Thus

2 Thus thée I truſt: to ſée in place,
Where reſth thy grace: in holynes:
That I myght ſée: thy mighty face,
Thy glory hye: and noblenes.

3 For better is: thy goodnes yet,
Than is thys lyfe: the bleſſednes:
Wherfore my lips: ſhall ſtill beſet,
To ſing thy prayſe: and worthines.

4 Thus all my lyfe: (Lord) thée ſhall bliſſe,
And render thankes: obeyſantly,
To lyft my handes: I wyll not miſſe,
Thy holy name: to glorifye.

5 Lo thus my ſoule: full frankt ſhall bée,
As fed wyth fat: and marow ſwéte:
When that my mouth: in laudes ſo fré,
Shall ioyous breake: to Carols méte.

6 Euen thus of thée: I myndefull was,
When that in bed: I toke my reſt:
As watches all: the nyght dyd paſſe,
Of thée I muſde: in gratefull breſt.

7 Becauſe thou wart: my helpe at néde,
as helpe thou couldſt: and ſo thou haſt:
Therfore I wyll: reioyce in déde,
Wythin thy winges: thus ſafely plaſt.

8 For when my ſoule: was ſet to thée,
As fall to ioyne: in feares aſſaut:
Thy mighty hand: then leande to mé,
And ſtayd me by: wythout defaut.

9 Now these which seke : my soule to spyll,
To bryng me downe : to see my graue :
In vayne I trust : they worke in wyll,
Theyr wynding sheete : they first shall haue.

10 Wyth edged swoorde : they shall be theest,
As they deuised : to me full syre :
They shall be prayes : to sauage beast,
In Fores lyues : lyke Fore to dye.

11 The kyng in God : yet shall reioyce,
For hys defence : in suertie :
Who sweareth to hym : shall ioy the choyce,
For glauering lips : all stopt shall bee.

¶ The Collecte.

O God the author and fountayne of the light euerlasting, graut we beseech thee vnto vs, which early do watche before light vnto thee, that our lips maye sownd out thy prayse, and that our lyues maye sanctyfye thee, so that our whole meditation and conuersation may glorify thee both euen and morne through Christ. &c.

¶ The Argument. Psalme. LXIIII.

Here David blameth hys foes attempt,
and telleth how dye they shall:
So Christ reprouth the Iewes contempt,
and prophecieth theyr fall.

Exaudi Domine.

1 Heare my Lord : my voyce and cry,
in tellyng thus my woes :
And kepe my life : in suertie,
from feare of all my foes.

And

2 And hyde me Lord: from all the trayne,
of curſed men in cloſe:
From all theyr rowte: conſpired agayne,
in wycked lyfe ſo loſe.

3 Which wheth they tonges: as ſwoꝛd ſo ſharpe
and poyſon dartes they ſhote:
Euen bitter woꝛdes: in tonge they carpe,
to bꝛing me vnder foote.

4 To ſhote at hym: in ſtelth they lye,
who lyfe intiere doth beare:
On hym vnwares: theyr dartes they wꝛy,
and haue therin no feare.

5 They ſtrength themſelfes in wycked pꝛyde,
theyr crafty fetch to plye:
They do conferre: theyr ſnares to hyde,
they ſay who them can ſpye.

6 They ſearche all ſpite: and do it round,
that is by ſearch compꝛiſd:
What hartes moſt depe: or wit pꝛofound,
can fynde, is hye deuiſde.

7 But God ſhall ſhote: at them agayne,
hys arrowes ſodenly:
Wyth ſundꝛy woundes: he them ſhall payne,
all vnbewares to ſpye.

8 Yea then ſhall make: theyr pꝛoper tonge,
theyr owne confuſion:
That who them ſee: how they be wꝛunge,
ſhall ſhake as wo begone.

9 All men shall fe: thys worke ryght well,
and much commend this acte:
As wrought by God: they shall it tell,
and wisely note the facte.

10 The ryghteous man: shall ioy in God,
in hym to put his trust:
Yea all true hartes: shall ioy abrode,
that God kept me so iust,

¶ The Collecte.

ALmighty God, sauegarde of all them whiche put their trust in thee, preserue thy Church from the conuenticles of all her malignant aduersaryes, which so busely assault her with their crafty engynes, that she maye still retayne thy presence in the true vnderstandyng of the worde, through Christ. &c.

¶ The Argument. Psalme. LXV.

For foyson thankes to God: the letter doth aforde,
the sprite for that the church encreasth: by dews of his swete worde.

Te decet.

1 AL laudes be due to thée: O God in Zyon hil:
with harty vowes: of thãks to thée, all Salé shal we fil

2 Which hearst requests so light: in faith made fast to thée
all men for this: to thée ful glad, shal come in eche degrée.

3 Vngodly dedes preuaild: on me so lowd they cryde:
but thou our sins: wilt purify: as oft we haue it tryed.

4 O blest is he in all: whom thou dost chose and take:
in thy courtes he: shall dwel full fed: where he al ioy shall make.

5 O God moſt dread in ryght, heare vs thou art our health:
To them that dwell: by ſea or land, thou art they? onely wealth.

6 Which mountains didſt prepare: by they? own ſtrēgth to reſt,
So gyrt he is: with fortitude, of all the worthyeſt.

7 Which ſwageth the ragyng ſeas: wyth all they? roring dinne
So all vproares: of multitudes: to ſtowage he doth winne.

8 And they that furtheſt dwel': in earth thy ſignes ſhall dread:
They? goinges forth: at nyght & morne: thy laudes ſhall duely ſpread.

9 Thou bewſt the earth for god: thou makeſt it rich in fore,
Gods fluds be ful: men fod thou geueſt: thou framdſt the earth therfore

10 Her forowes thou doſt moyſt: thou breakſt the clods in two:
Thou makeſt thē ſoft: wyth rainy drops: her fruites thou bleſt euen ſo.

11 Thou crownſt the earth full whole: wyth thy riche gentlenes
thy cloudes as waynes do cary ſhowers, they drop fat plenteouſnes.

12 They? fatnes eke diſtilth: on deſert paſtures wyde:
The little hils: depe wet by them: ſhal ioy on euery ſide.

13 The playnes wyth flocks beſpred: the vales wō wheat ful clad,
Thus ſhal reioyce: and mercy ſing: for fruitefulnes ſo glad.

¶ The Collecte.

O God and king euerlaſting, graunt that we may ſo be watred wyth the plenteous dewes of grace, to eſcape the droutes of deadly ſiune, and to grow in ſpirituall increaſe of ſprite, to be able to ſing hymnes & laudes alwayes to thy honor and glory. Through, &c.

¶ The Argument. Pſalme. LXVI.

Iubilate. { An hymne of thankes to God: for helpe in tyranny:
With ſacrifice: the Iewes it ſong: in feaſtes moſt ſolempnely.

1 REioyce to God wyth ioy: how wyde the land ye dwell:
Expreſſe your ioyes: to ſhew how hie: his Godhed doth exc

2 And loke wyth ſong ye prayſe: hys name moſt glorious:
And thynke it is: your glory moſt: hys fame moſt hye to rowſe.

3 Say thus before the Lord: how worke thou dreadfully?
Thy power ſhall make: thy foes to ſtoupe: therin though fall
(they lye

4 The earth all whole full low: ſhall worſhyp thée as God:
℣ Sela And ſing in pſalmes: they ſhal to thée: to ſound thy name abrod

5 O come and note Gods workes: how wonderfull they are,
So wrought to man of Adams lyne: they paſſe mans wyt to far

6 He turnd the ſea to land: whoſe worke alone it is:
that through the ſea dry ſhod they went: our fathers ioyd of th

7 He ruleth the world by myght: hys eyes the Paynyms beh
℣ Sela. And who rebels as voyd of fayth: no grace ſhall them enſue.

8 O bleſſe our God wyth thanks ye people more and leſſe:
And ſée ye cauſe all ſpeche & voyce: that they his laudes expreſſe.

9 For he hath ſet our ſoule: in lyfe moſt ſafe and ſound:
He ſuffreth not our fote to ſlyde: to ſlyp vpon the ground.

10 For thou O God moſt hye: haſt proued vs narowly:
Thou haſt vs tryed: as ſiluer is: by furnace fined therby.

11 Thou broughts vs nye to traps: of foes beſiegd ſtrayt:
Our loynes & backs: bare painful lodes: of griefs in heuy way

Thou

12 Thou hast set man on vs: on thus our heds to ryde:
We past by fire: and water to: yet roume thou gauest vs wyde.

13 Thy house I wyll go in: wyth offringes brent therfore:
My vowes to pay: I wyll not misse: to the behight before:

14 Which vowes dyd cause my lyps: themselfe to open wyde:
All which my mouth: dyd promise iust: when trouble me did (stryde.

15 Brent offrynge wyll I geue: to thée of lambes most fat:
la. Wyth smoke of rambes: wyth ore and goat: I wyll ful glad do (that.

16 All ye that God do feare: O come and harken now:
I wyll you tell: how louingly: my soule he dyd auow.

17 I dyd but cry wyth mouth: my hart felt straygbt his ease:
My tonge therfore dyd hym extoll: wyth prayse it did not cease.

18 If I yet thus in hart: ought wyckedly had ment:
The Lord my sute would not haue heard: in suttle false entent.

19 Where now the Lord heard me: by prowfe it is discust:
My voyce and vowe: in prayer made: he dyd consider iust.

20 O blest be God which did: no tyme my sute reiect.
No tyme his grace forsooke my nede: he neuer me neglect.

¶ *The Collecte.*

POure into our hartes O Lord a desire to glorifie thy excellent name and maiestie, that while wee endeuour our selues to decline the vayne amitie of this worlde, we may be refreshed by thy grace, to beare quietly all thy probations & trials which thou sendst to purge vs wyth, still to sing in hart thy perpetuall laudes. Through Christ. &c.

The Argument. Pſalme. LXVII.

Thys ſong in all: propheticall,
Doth cleare expreſſe: Chriſtes raigne in fleſh
Whoſe beames ſo bright: dyd ſhyne in ſight,
That all to come: muſt prayſe his dome.
Muſt prayſe his dome.

Deus miſereatur.

1 GOd graunt wyth grace: he vs embrace,
In gentle part: bliſſe he our hart:
With louyng face: ſhyne he in place,
His mercies all: on vs to fall.
On vs to fall.

2 That we thy way: may know all day,
Whyle we do ſayle: thys world ſo frayle:
Thy healthes reward: is nye declarde,
As playne at eye: all Gentils ſpye.
all Gentils ſpye.

3 Let thée alwayes: the people prayſe,
O God of bliſſe: as due it is:
The people whole: mought thée extoll,
From whome all thyng: they ſée to ſpryng.
they ſée to ſpryng.

4 All folke reioyce: lyft vp your voyce,
For thou in ſight: ſhalt iudge them ryght:
Thou ſhalt direct: the Gentiles ſect:
In earth that bée: to turne to thée.
to turne to thée.

Let

5 Let thée alwayes: the people prayſe,
O God of blis: as due it is:
The people whole: mought thée extoll,
From whom all thyng: they ſée to ſpryng.
they ſée to ſpryng.

6 The earth ſhall bud: hys fruites ſo good,
Then thankes moſt due: from it ſhall ſue:
And God euen he: our God moſt frée,
Shall bleſſe vs aye: from day to day.
from day to day.

7 So God our guide: ſhall bleſſe vs wyde,
Wyth all increaſe: no tyme to ceaſe:
All folke therby: on earth which ligh,
Hys name ſhall feare, and loue hym beare.
and loue hym beare.

¶ The Collecte.

SHine thine amiable countinance vpon vs O Lorde & graunt vs thy heauenly benediction that while we acknowledge thy worthines in reuerent feare, we may be made worthy to receyue the fruite of righteouſnes in preſence of thy maieſtie, through Chriſt, &c

¶ The Argument. Pſalme. LXVIII.

{ The Hebrues ſang this Pſalme in warre, againſt their foes to fight:
{ So Chriſten man: at Chriſt his foes: may pray the ſame in ſpirite.

Exurgat Deus.

1 LEt God aryſe: in maieſtie: and ſcattred be hys foes:
Yea flée they all: hys ſight in face: to him which hateful goes

2 As ſmoke is driuen: & comth to nought: repulſe they? tyranny:
At face of fyre: as wax doth melt: Gods face the bad mought flée

3 But let the iuſt: be glad in thys: and ioy in God hys ſight:
For Gods great power: & ſtable truth: in myrth let them delite

4 O ſing to God: ſound out hys name: ſo hym ye magnify:
He rydeth on heauens: hys name is God: in him reioyce ye hie

5 He father is: to fatherles: of widowes iudge he is:
Euen God hymſelfe: which euer dwelth: in holy place of hys.

6 Thys God he makth the deſolate: in houſholdes great to growe:
He loſeth the thrall: quyte out of bandes: and bringth the wycked (lowe.

7 O God when thou: wentſt forth as guide: before the people out
Sela When thou dydſt walke in wyldernes: which thyng thou dydſt (no doubt.

8 The erth then ſhoke: at face of god: the heuens did drop & ſwel
Mount Synay: Gods face dyd feare: Gods face of Iſraell.

9 Thou pourdſt O God: thy fruitful ſhoures: on thine enheritãce
When faynt they were: wyth eaſe agayne: they ſtrength ỹ didſt (aduaunce.

10 Thy church and flocke: to dwel therin: thou ſhalt it thus refreſh:
So thou preparedſt: for all thy poore: O God in gentlenes.

11 Such good effect: god gaue hys word: to them ỹ ſhewd his might
They dyd out preach: his armies ſtrong: how they exceld in fight

12 How kyngs wyth hoſtes: moſt fiercely ſet: yet fled diſcomfited:
And houſeholdes whole: that kept at home: the ſpoyle they dyd (deuyde.

13 Though ye haue lyne among the pots: as black as coale in ſight
ye ſhalbe whyte: as doue with winges: milke white and fethers (bright

When

(was blacke

14 Whē God great kings threw out of land though earſt hys flock
then gan they loke: as white as ſnow: as lyeth on ſalmons backe

15 Gods hyll is fat: as Baſan hyl a mount that ſtately ſtandth:
Wyth cliffes on hye lyke Baſan mount: it riſeth it is ſo grand.

16 Why leape ye ſo: to ſpyte thys mount: ye toppy hillockes gay?
This is gods mount: where God hath dwelt: he there ſhal dwel
for aye.

17 Gods charets be: ten thouſands twyſe: of angels millions:
Wyth them is God: wyth hys good grace: as God loued Syna
(ones.

18 Thou ſtiedſt on hie: ỹ thraldom caughtſt: receiuing gifts in men
Yea faythles eke: thou towkſt to grace: that God myght dwell in
(them.

19 O bleſt be God: who day by day: doth heape hys gyftes on vs:
Sela. Thys God is God: of all our health: in power moſt glorious.

20 Ye is our God: euen God I ſay: all health and wealth to ſhape:
Yea death is ruld: by God the lord: whoſe dint by him we ſcape
(qwel:

21 This God ſhal wound: his enmies heds: he ſhal their worthies
Their heary ſcalpes: to pare full nie: that ſtill in ſinne wil dwell.

22 God ſayd I will: reſtore as once: from Baſan myne I dyd:
I will returne: all myne as once: from ſeas moſt depe I ryd.

23 That dipt thy fēte: in all their bloud: may reade appeare at eye:
That dogs myght licke: their enmies bloud: ſo read to be therby

24 Who lyſt did ſee: O puiſſaunt God: thy great proceedings hie:
The goings iuſt: of thē my God: my king in ſanctuary.

(theyr ſéete:

25 Whē thanks were ſong: firſt ſingers went: thē minſtrels moued
In myds were ſet: the damſel maides: who playd with timbrels
(ſweéte.

26 When they in one: were ioyntly met: thus god they prayſed wel:
From hart the ground: they bleſt the Lord: who ſprang of Iſrael

27 Small Beniamin: there ruler went: ſo Iudas tribe theyr ſtone:
So went the Pieres: of Zebulon: and Neptaly came on.

28 Thus god hath bid all ſtrēgth & power. for thée ful nye to be:
With ſtrength O God: cōfirme this worke: that ỹ haſt wrought
(ſo frée.

29 Frō thy ſwéete houſe: Ieruſalem: make this thy ſtrength procede
Then kings ſhal bryng: theyr offerings: to thée to praiſe thy dede
(once tamde:

30 The launce mens routes: once ſcatred wyde: the peoples calues
When they ſhal ſtoupe: and preſentes bring: and warring folke
(once ſhamde.

31 Then ſhal the Pieres: of Egipt land: for this come meke in ſight
Then Ethiops: ful ſone ſhal yeld: to God their hands and might

32 O all ye realmes: of all the earth: ſing ye to God of blis.
Sela. Sing pſalmes and hymnes: to teſtify: how worthy prayſe he is.

33 To hūm that rydeth: on heauen of heuens: as he hath done of old
Lo he hi voyce: hath vttred forth: a voyce moſt ſtrong and bold.

34 Aſcribe to God all ſtrength and myght: to Iſrael ſo ſhowed:
On whom hys power: no leſſe is wrought: then is on heauen be
(ſtowed

35 O God thou art: full terrible: from out thy ſanctuary:
This Iacobs God: hys people aydth: O bleſt be God therby.

The

¶ The Collecte.

O Lord and gouernour, whiche refreſheſt thy electe flocke, with ſpirituall nouriſhment of all dilectation, graunte vnto all thy congregation ſo to vnderſtand thy victorious deth, that we may alway confeſſe thy worthy victory againſt ſinne, death and hell, and to honour thy maieſty now ſyttyng on the right hand of thy father, to whome with thee and the holy ghoſt be all honor and glory for euer, Amen.

¶ The Argument. Pſalme. LXIX.

A ſute of man in trouble bounde,
that hath his hart oppreſt:
Saluumme fac deus. *To Chriſt and his: it nye doth ſounde,*
as Paule ſomewhere expreſt.

1 Saue me O Lord: in heauines,
by woes depreſſed downe:
The ragyng waues: of all diſtres,
be faine my ſoule to drowne.

2 In myre ſo deepe: I ſticke full faſt,
all bottomeles to ſee:
In waters deepe: downe am I caſt,
the flouds haue whelmed mee.

3 In crying ſtill: I wery go,
my throate is horſe and dry:
Myne eyes be dimme: and fainty ſo,
whyle God I wyſhe to ſpy.

4 My foes encrēde: my heares of head,
at me they rauſcles looke:
My foes preuayle: that wyſhe me dead,
I payd I neuer tooke.

5 Thou know O God: my folishnes,
if ought amisse I dyd:
My crymes of lyse: my simplenes,
from thée be neuer hyd.

6 Who wayte on thée: séele they no bostes,
of shame for my desert:
O God the Lord: of Jacobs hostes,
let them séele neuer smart.

7 For sooth for thée: susteyned I,
both shame and vyle reproofe:
My face is hyd: for infamy,
so felt for thy behoofe.

8 I was repute: as stranger fremd,
to all my brethren bad:
As aliant: so me condemnd,
my mothers children had.

9 For why, the zeale: of thy swéete house,
hath me vp eaten quite:
On me fell dedes: opprobrious,
of them that thée did spyte.

10 I wept and fast: my soule to chast,
my body low to bryng:
Thus when I dyd: they did it cast,
to my disabelyng.

11 When sackecloth course: I put me on,
to mourne my griefe the more:
They? laughyng stocke: and iestyng stone,
they made me then therfore.

The

12 The Iudges eke : which ſate in gate,
on me they babled euill :
So dyd on me : wyne bibbers prate,
yea ſonges they made theyr fill.

13 Yet I O Lord : prayd whole to thée,
in tyme acceptably :
For thy great ruthe : and veritie,
wyth helpe heare thou my cry.

14 O plucke me out : of myre and ſand,
before I ſinke to ſtéepe :
Let me eſcape : my haters hand,
to ryſe from waters déepe.

15 Let me no tyme : by floodes and ſea,
all ouerflowne to bé :
Nor let the déepe : vp ſwalow me,
ne pit ſhit mouth on mé.

16 This graunt to mé : O God this day,
thy grace is liberall :
Turne thy reſpect : to me I pray :
regard thy mercies all.

17 Hyde not thy face : and cherefull ſight,
from me thy ſeruant poore :
For greuous woes : on me be lyght,
make haſt and heare therfore.

18 Draw nye my ſoule : to chalenge it,
redeme and ſaue it well :
For theſe my foes : ſo haut they ſit,
ſaue me from them ſo fell.

19 Thou knowſt what ſpite: what ſhame I beare
what byle rebukes I fæle:
Myne enemies all: that me do deare,
be knowen to thée full well.

20 The ſhame hath pearſt: and rent my hart,
I fæle all hartes diſeaſe:
I lokt if man would eaſe my ſmart,
but none was me to eaſe.

21 In ſtede of meat: for my repaſt,
they gaue me bitter gall:
In my great thyrſt: they eſill caſt,
to quenche my thirſt wythall.

22 Their table be: to them a ſnare,
their ſwéete meates tourned to ſowre:
And that for ioy: they dyd prepare,
let theare but ſorrow lowre.

23 Their eyes be darke: to ſée no lyght,
and wyt be far fro them:
And make their loynes: to ræle vpright,
be they lyke drunken men.

24 Poure out thy wrath: theſe frekes to ſtrike,
who walke ſo ſtubburnely,
And let thyne ire: and wrath alſo,
take hold of them full nye.

25 Their dwellynges fyne: be they ſupprelt,
that they their country loſe:
In all their tents: let no man relt,
their ſtocke no man to chooſe.

For

26 For whom thou ſmitteſt : they ſcourge in ſporte,
as though thou wouldſt them ſo :
Of thyne afflict : and wounded ſorte,
they talke wyth pleaſure to.

27 O let them fall : from ſinne to ſinne,
as thou dydſt plague the blynde,
And ſuffer not : that they go in,
thy iuſtice it to fynde.

28 We they caſt out : of booke of lyfe,
who thus impugne Gods grace:
No where in booke : memoratiue,
wyth iuſt men haue they place.

29 As now for me : for that I mourne,
in paynes and dolours lye:
Thy health to me : O God returne,
to rayſe vp me on hye.

30 Gods name I will : wyth prayſe aduaunce,
in ſong full deepe in hart :
I will in hymnes : hys laudes enhaunce,
hys grace to ſhew in part.

31 And thys ſhall pleaſe : God far aboue,
(who is a ſpryte moſt pure)
Then Oxe or calfe : wyth horne and houe,
to offer hym (be ſure)

32 The humble ſoules : ſhall thys beholde,
reioyce they ſhall by lyue:
And ye that ſeeke : the Lord, be bold,
reioyce, your ſoule ſhall lyue.

33 For God no doubt: the nedy heareth,
they may reioyce moze hye:
His priſoners: in eye he bearth,
he cannot them defye.

34 Let heauen and earth: and all betwene,
hys worthy laud ſet out:
The ſea and all: that creepth therin,
prayſe hym all round about.

35 For God ſhall ſaue: ſweete Zyon hill,
hys place of godly reſt:
And Judas townes: build vp he will,
to dwell in them poſſeſt.

36 Hys ſeruauntes true poſteritie,
ſhall it enherite iuſt:
And they that loue: hys maieſtie,
of dwellyng theare may truſt.

¶ *The Collecte.*

O Lorde of all pitie and compaſsion, incline thyne eare vnto vs to vnderſtande the certentie of thy truth and ſaluation, and that we may bee ſo purged from the filthines of all ſynne, to haue a name in thy bleſſed booke of election, there to be regiſtred amóg thy dere electes, through, &c.

The

¶ *The Argument. Pſalme. LXX.*

The iuſt man here : calth God to ayde,
To be protect : from haſty brayde,
Of all hys foes (to hate) ſo ryfe :
By hys good hand : to be well ſtayde,
No tyme that he : be ouerlayde,
By weakenes frayle (of all) his lyfe.

Deus in adiutorium.

1 O God to me : thyne helpe intende,
In haſt thy ſelfe : to mercy bende,
and me (O Lord) deliuer quite :
Lyke grace I craue : that thou extend,
Thy helpe from heauen : ſo downe to ſend,
to ayde me ſtrong : by (godly) might.

2 In haſt be they : confounded all,
Wyth ſhamefull name : men myght them call,
Which ſeke (in hate) my ſoule to ſpill :
Be they put backe : and dryuen to wall,
All vyle reproſe : myght them befall,
who that to me : wyſhe (any) euill.

3 Euen ſtrayt fled backe : let all them bée,
For theyr reward : foule ſhame to ſée :
theſe ſuttle (men but) gloſers all :
Whoſe tong to fawne : can whole agrée,
To ſay there there : lo thus to mée,
by guile (and craft) to make me fall.

4 But let all thoſe : that ſéke thy myght,
With gladnes full : and ioy be dyght,
in thée theyr Lord (and God) all daye :
And let them all : that haue delite,
In thy ſweéte health : ſay ſtill aryght,
the Lord (ſo good) be prayſed aye.

5 As now for me: though poore I ligh,
Afflicted ſore: in miſery,
O Lord to me make (haſty) ſpéde:
Thou art myne ayde: moſt truſtely,
My God of all: delinery,
to long (fro me) do not recéde.

¶ The Collecte.

O God eternall and inuincible protector of thy ſubiectes, we beſech thee make haſt to helpe and ſuccour thy poore houſhold, who ſtandeth in ſute at thy maieſtie, that we may eſcape all ſhame and rebuke of ſinne and aduerſitie ſo defended by thine ayde, through Chriſt, &c.

The Argument. Pſalme. LXXI.

The iuſt geueth thankes: to God aboue,
Who kept his youth in ſtay:
So craueth he ſtill: for further loue,
In age no tyme to ſtray.

In te domine ſperaui.

1 My truſt O Lord: in thy good name,
I haue (in hart) alway repoſde:
Let neuer me: be put to ſhame,
from hope (I haue) to be depoſde,

2 In thyne owne grace: and righteouſnes,
all quyte (from harme) deliuer me:
Inclyne thyne eare: to my great ſtreſſe,
to ſaue (my lyfe) and make me frée.

Both

3 Both rocke and wall: be thou to me,
to which (moſt ſure) I may reſort:
Thy will it is: that kept I be,
my holde thou art and (ſtable) fort.

4 And make me ſcape: the tyrannye,
my God (and Lord) of wycked foe:
To ſcape the hand: of man to ſpye,
both falſe (in hart) and cruell to.

5 Thou art my hope: and patience,
O Lord for whom I (dayly) long:
From euen my youth: my confidence,
thou haſt (no dout) bene euer ſtrong.

6 For ſith my birth: by thée alone,
full ſure (by thée) were kept my wayes:
Thou pluckſt me out: my mothers wombe,
my mouth (therfore) ſhall ſpreede thy prayſe.

7 A monſter great: men me repoꝛt,
ſo many iudge (that be) vniuſt:
But yet thou art: my ſtable foꝛt,
in whom is all my (hope and) truſt.

8 O let my mouth: wyth prayſes flow,
that thée I may laud (alway) thus:
That I may ſing: to hye and low,
thyne honour (great moſt) glorious.

9 In tyme of age: reiect me not,
that out (from thée) I be not caſt:
And leaue me not: all deſolate,
in (néedefull) tyme when ſtrength doth waſt

10 For now my foes: together ſet,
in counſayle whole (they do) conſpire:
To rayle at me: they be all ſet,
to trap my ſoule in (hateful) ire.

11 They ſay hym God: hath whole reiect,
ſue on (therfore) and take hym now:
And full ye may: on hym be wrect,
for none (in earth) wyll hym auow.

12 O God from me: depart not far,
O God my God (to thée) I cry:
From me thy helpe: do not debarre,
make haſt (to come) my foes be nye.

13 And let them all: confounded bée,
to ſinke (and downe) who ſeke my ſoule,
Let ſhame them take: and vilanie,
who wiſhe my lyfe (my ſoule) to foyle.

14 As now for me: moſt quietly,
I will abyde thy (louing) hand:
Yea day by day: more earneſtly,
my mouth (and tonge) ſhall prayſe thy fond.

15 My mouth ſhall tell: thy righteouſnes,
thy ſauing health (to me) all day:
But ende of this: great gentlenes,
I can not thinke or (wholy) ſay.

16 In this my hope: I will go on,
in God my Lord (ſo great) of power:
I will expreſſe: of thée alone,
thy truth (ſo ferme) both day and hower.

For

17 For thou O God : hast taught me well,
from (all my) youth vnto this day :
Thy meruels I : therfore will tell,
thy wonders (great and) how they lay.

18 But me in age : when heares be white,
deprelle me not (O Lord) adowne :
I will first tell : thy power and myght,
this age (that is) and them to come.

19 For sure O God : thy truth is seene,
to heauen (aboue) lyft vp so hye:
Things great by thée : so wrought hath bene,
who can (in power) be lyke to thée.

20 How great and sore : aduersitie,
thou madest me oft (in lyfe) to spy :
Yet didst thou turne : to quicken mée,
from dépe (of stresse) to rayse me hye.

21 Beside thou didst : encrease my raigne,
with honor (much so) more and more :
When turnd thou wart : and pleasd agayne.
of ioy (so glad) thou gauest me store.

22 I will thée prayse : in psaltry sweete,
my God (and Lord) thy truth to tell :
To thée my harpe : shall stand as méete,
O Lord (so good) of Israell.

23 My lips and mouth : both fayne and glad,
shall be (allway) to sing to thée :
So shall my soule : for mercy had,
Which thou (by grace) hast made so frée.

24 My tonge ſhall talke: thy righteouſnes,
from day to day (and that) euen ſtill:
Becauſe wyth ſhame: thou dydſt repreſſe,
my foes (ſo fierce) that wiſht me euill.

¶ The Collecte.

ALmighty god which raigneſt eternally in that hie throne of maieſtie, and yet dooſt not diſdayne to looke vpon vs poore miſerable wormes crepyng here on earth, and alſo dooſt not ſuffer vs to bee confounded with ſhame for euermore, we beſeehe thee to fulfill our lyps wyth thy worthy prayſe, and exerciſe our hartes in continuall meditation of all thy goodnes declared to vs, Through Chriſt, &c.

The Argument. Pſalme. LXXII.

In letter prayd: king Dauid playne,
His ſonne to ſpede: in all hys raigne:
In ſprite more true: yet ment it is,
Of Chriſtes God ſonne: and king of blis.

Deus iudicium.

1 BEſtow O God: thy iudgements true
Upon the kyng: annoynted due:
The iuſtice eke: geue thou therto,
To this kings ſonne: in it to go.

2 Then ſhall he iudge: the people ryght,
The good to ſaue: the bad to ſmyte:
He ſhall the poore: afflict defend,
The meke to quyte: the proud to bend.

3 The mountaines great: ſwete peace ſhal bring
Unto thy folke: in gouernyng:
The ſmaller hils: ſhall righteouſnes,
Ha ſprede a lyke: in faythfulnes.

The

4 The simple sort : in misery,
To holde their right : he shall applye :
The powre mans childe : he shall protect,
And briber stroy : that him so wrect.

5 They shall feare thee : in reuerence,
As long as sunne hath influence :
Or while the moone : her face doth showe,
From age to age : from hye to lowe.

6 He shall come down : as rayn from seas,
On grasse new shorne : or swoll the flease:
As showers swete : on earth do lyte,
To cheare all thing : in fruitfull sight.

7 In his god dayes : all rightwise men,
Shall florysche then and rise agayne :
Swete peace shalbe on euery side,
As long as Mone : her sphere doth ryde.

8 From sea to sea : his rule shalbe,
From Palestyne : to depe red sea:
From Euphrates : to holy land,
From cost to cost : how wyde it standeth.

9 The Ethiopes : in wildernes,
Full meeke to hym : shall bowe their knees:
His foes shall seeme : to licke the dust,
All prostrate ligh : to hym they must.

10 Of Tharsys kings : and other Iles,
shall gifts present : him otherwhiles :
Of arabye : and saba kings,
shall humbly bryng : their offerynges.

11 To make ſhort tale : what kings there be,
In earth muſt geue : hym homage frée :
Yea nations all : ſhall them ſubmyt,
To hold of hym : and kyſſe his féete.

12 For he the powre : ſhall ſone releiſe,
The crying wretch : to ryd from griefe :
The nedy man : all comfortles,
Without all helpe : he will releaſe.

13 I ſaye agayne : he will be good,
To nedy man : and powre of blood :
Though here he be : both torne and brent,
Their ſoules to ſaue : he will conſent.

14 Their ſoules from fraude : in vſurye,
He will them ryd : that tyranny :
Theyr names to him ſhall ſhine full cleare,
Their bloud, his ſight : ſhall count full deare.

15 And liue he ſhall : to hym ſhalbe,
So geuen the golde : of Arabye :
He ſhall for powre : make ſute alway,
The powre for it : ſhall prayſe hym aye.

16 One hand full ſowen : of wheate on hyll,
For growth and length : then ſhake it will.
In Lybanon : eke trées ſo hye,
As gréene as graſſe : all townes ſhall lygh.

17 Hys name ſhall ſtill : and aye endure,
Before the ſonne : it was full ſure :
Hys grace ſhall bleſſe : all people iuſt,
All heathen him : ſhall prayſe and truſt.

This

18 This God our Lord: be bleſt full well,
Euen iuſt the God: of Iſraell:
Ye wondrous thinges: doth worke alone,
All myſteries: byhym be done.

19 Hys name be bleſt: in vnitie,
For euer one: in trinitie:
This name ſhall fill: the earth agayne,
Say we therto, Amen, Amen.

¶ *The Collecte.*

WE acknowledge O God almighty thy holy name to be worthely magnified, wherunto we now reſort with humble ſupplication, beſechyng thee to ſuppreſſe all hoſtilitie of our oppreſſours, who enuye thy proſperous and bliſſefull raygne of thy ſonne our Sauiour Chriſte, geue vs thy people ſuch peace wherby we may enſue all righteouſnes & godlines, through the mediation of our ſaid Lord & ſauiour, who wyth thee, &c.

¶ *The ende of the ſecond booke.*

Here beginneth the thirde Booke of Pſalmes.

The Argument. Pſalme. LXXIII.

This muſing Pſalme: by Dauid made: to Aſaph put to ſing,
Doth ſhew the endes of good and bad: what vice what vertue bringth.

1 Quam bonus Iſrael Deus.

God is God: to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

2 But yet my feete: wel nye were gone: to dout of godly wayes,
My ſteps of lyfe: almoſt were ſlipt: to renne in lyke alfrayes.

3 For why I fret: all whote in zeale: to note how ſinners were:
In peace wyth blisse: all whole beſet: the good men all in feare.

4 For they of death: feele no diſtreſſe: nor much it doth them fret,
Their ſtrength is freſh: in euery part: well fed and fat they iet.

Yet good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

5 Miſfortune none: befalth theſe men: no labour preſſeth them hard:
They haue no ſcourge: as other men: all welth is their reward.

6 Of this ariſeth: their hawty pride: wherin they haunt ſo ſtout:
All clad they be: wyth wyckednes: and wrong euen round about.

With

With fatnes foule: their eyes be ſweld: their gullets féele no thurſt
Their paunches ful: their helth ſo quart: their hartes excede in luſt

Yet good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

And others they: corrupt with talke: they ſpeake all that is nought
They do blaſpheme: euen God aboue: ſuch rage dewraith their (thought.
For vp to heauen: they caſt their mouth: Gods prouidēce to ſcorne
Their tong in earth: muſt beare the rule: by them ỹ powre is lorne.

This makth all folke: to fall to them: to ſue their wealth vnto:
Their water cups: to drinke in part: to eaſe theyr want and wo.

Yet good is God: to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

The people mad: ſuſh ſay they all: do God ſuch matters know?
Hath God aboue: reſpect or care: of thinges ſo done below?

For lo ſay they: theſe wycked men: they proſper well in all:
The world is theirs: as holy men: all goodes to them befall.

And ſome of them: ſayd thus agayne: my hart I clenſd in vayne:
To purge my lyfe: from ſuttle art: I count it foliſh payne.

Yet good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

14 Thus vext I went : afflict in hart : all day by wycked ſect :
In early morne : ſore ſcourged I was : to haue this caſe detect.

15 I had almoſt : ſayd euen as they : lo then I had bene wood:
For ſo ſhould I : haue euill reproued : thy flocke of children good.

16 I ſought and ſought : to ſearch it out : O Lord what this might be:
But thou O God : ſo ſecret wart : it was to hard for me.

Yet good is God : to Iſraell,
To them of perfect hart :
Though wycked men : haue here the ſweete,
And good men feele the ſmart.

17 I doubted ſtill : tyll God I ſought : in hys moſt ſaintly place :
To note hys wont : in all their endes : at laſt of all theyr race.

18 I ſpied thou ſetſt : theyr ſlipper ſtate : in brittle goodes vnclere :
Thou caſt thē down : on hed to nought : yea when moſt hie they were

19 O how they quayld : moſt ſodenly : caſt down and periſht quyte:
For their miſdædes : & wyckednes : to nought brought down in ſight.

Then good is God to Iſraell,
To them of perfect hart :
Though wycked men : haue here the ſweete,
And good men feele the ſmart.

20 As dreames ſo vayne : do vanyſhe quite : from man ỹ wakth frō ſlepe
Theyr image Lord : ſo ſhalt thou ſtroy : thy citie not to kepe.

21 Myne inward ghoſt : ſore vext it was : before this caſe I knew :
It pearſt my raynes : and rotes of hart : to note their workes vntrue

So

22 So fond I was: and ignorant: in ſecret workes of thée:
To brute beaſt lyke: all voyde of wit: ſo dull thy trade to ſée.

For good thou art: to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

23 But yet O lord: though thus I thought: I was held vp by thée:
My right hand yet: thou heldſt ſo vp: that far I dyd not flée.

24 As me thou taughtſt: ſo hence thou wylt: teach me thy ſecret will,
And after that: with glory bright: my ſoule with ioy to fill.

25 For whome haue I: in heauen but thée: to loue or truſt aright:
Or who in earth: can health impart: but thou my harts delight.

All good thou art to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

26 Though fleſh & hart: here fayled me: thou didſt not me forſake:
Thou art O God: my ſtrength of hart: my part thou art to take.

27 For lo who far: from thée do ſtray: they periſhe ſhall no doubt:
A whoryng who: eke renne fro thée: thou driueſt them al to nought

28 But good for me: by God to hold: in thée O God to truſt:
To tell thyne actes: how good thou art: in Syon gate full iuſt.

O good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

¶ The Collecte.

GEue vs aſsiſtence of thy grace almighty father, & ſo guide our feete in meditation of thy righteous iudgementes, that we ſlyde at no tyme or be offended by vndiſcrete zele, or enuy at the proſperitie of thine aduerſaries, eyther to miſconceyue thy euerlaſtyng prouidence, or yet to bee the ſlacker in the godlye wayes of thy holye teſtimonies, ſo that we may alway ioyfully beare thy croſſe ſent vnto vs, hauing thee for our lot and comfort therin, and ſo hauyng our hartes pure in thee, we maye prayſe thy rightuouſnes in the eternall gates of thy heauenly Hieruſalem and euerlaſtyng habitation, Through Chriſt, &c.

¶ The Argument. Pſalme. LXXIIII.

A ſore complaint (here may) ye read,
Agaynſt Gods foes ſo vayne:
Which Chriſt his worde: and eke his flocke,
Purſue wyth myght and mayne,

1 Vt quid deus repuliſti.

WHy art ſo far: O God (our God)
For euer wylt thou flée?
Why fumeth thy wrath: agaynſt thy ſhéepe,
Of paſture (as we bée)

2 O God (our Lord) thinke thou vpon: thy congregation dere,
Of olde ſo ſtrong: poſſeſt by thée: whom thou redemſt ſo clere.

And thynke vpon the (choſen) lot: of thyne inheritaunce:
Of Syon mount: wherin thou dwelt: wyth thy good ordinaunce.

3 Lift vp in haſt: thy féete (and handes) confound thy foe in face:
How hath he ſtroyd: thy ſanctuary: the ſeat of thy good grace?

Why

Why art ſo far O God (our God)
For euer wilt thou flee?
Why fumeth thy wrath: agaynſt thy ſheepe,
Of paſture (as we bee.)

4 Thy foes dyd roze (full hye) in pryde: in tyme of feaſtfull day:
As conquelt ſignes: in temple there: theyr banners did they ſplay.

5 Where he that once did (cut and) hew: a beame or ſparre of wood:
To beautifie: thy temple woꝛke: was thought deuout and good.

6 But now they boaſt (and brag) herein: to pull all down to nought:
To breake with mall: & eke wyth axe: the gates of caruers wꝛought

And yet art far: O God (our God),
For euer wilt thou flee?
Why fumeth thy wrath: agaynſt thy ſheepe,
Of paſture (as we bee.)

7 Yea fyre (and flame) now haue they ſet: vpon thy holy place:
They haue defylde: & caſt to ground: ỹ houſe where dwelt thy grace

8 They ſayd (in wꝛath) to ſtroy them quite: let vs in one conſent:
Gods houſes thus: in all the land: they haue all wholy bꝛent.

We (now can) ſée no wonted ſignes: there is no Pꝛophet moꝛe:
Not one wyth vs: of wiſdom ſage: to eaſe our bondage ſoꝛe.

And yet art far: O God (our God)
For euer wylt thou flee?
Why fumeth thy wrath: againſt thy ſhepe,
Of paſture (as we be.)

10 How long O God: ſhall thus (in ſpite) the aduerſary bꝛayd.
Thy houſe, thy feaſtes: thy fold deface: hys bꝛags at thée be layd?

How long I ſay : ſhall he (ſo mad) thy holy name blaſpheme,
For euer thus : hym ſhall we ſée : thy power ſo lyght to deme ?

11 Why than (O Lord) hold ſtill thy handes : & winkſt at this his ſpite?
Thy hand draw out : of boſom ſone : to ſtroy thy foes by myght.

Why art ſo far : O God (our God)
For euer wylt thou flee?
Why fumeth thy wrath : agaynſt thy ſhepe,
Of paſture (as we be.)

12 Yet God my kyng (and Lord) he is : of olde in yeares now gone :
He health beſtowd : on all the earth : himſelfe doth it alone.

13 Thou didſt deuyde the ſea (as once) by myght of thy great hand :
The Dragons heds : thou brakeſt in two : ſo drownd by ſea & land.

14 Thou cruſhedſt the head of Whales (I ſay) Leniathan ſo great :
For thy dere flocke : thou madeſt hym meat : which was in deſert ſet.

Then why art far from vs (O God)
For euer wilt thou flee ?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſture (as we bee.)

15 Of ſtony rockes ſo (flinty) hard : thou broughtſt out fluds & ſprings
And ſo thou driedſt great waters vp : for all theyr gatherynges.

16 The nyght & day : be thine (at will) thou ſpreadſt both light & ſunne
The ſunne by day : to ſhyne ſo cleare : by nyght to ſhyne the Mone.

17 The coſtes of all : the earth (ſo wyde) thou dydſt them place ful due
Thou ſummer madeſt : and wynter both : eche other right to ſue.

And

And yet art far : from vs(O God)
For euer wylt thou flee ?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſtnre(as we bee.)

8 Remember this(in mynd) O Lord : thyne enmies how they vaunt,
How foliſhly : the people haue : reuylde thy name a taunt.

9 Geue not thy turtels(ſely)ſoule : to beaſt of cruell poꝛt :
Forget not aye : the company : of thyne afflicted ſoꝛt.

10 Behold thy pact : ones made(to vs)foꝛ darkenes peſtilent :
Is ſpꝛed the earth : where théues do dwell : both falſe and violent.

And yet art far from vs (O God)
For euer wilt thou flee?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſture(as we bee.

11 O ſuffer not the poꝛe(that is)contryte to féele a ſhame :
But let the poꝛe : and nedy ſoule : foꝛ helpe aye pꝛayſe thy name.

12 Ryſe God(awake)and iudge thy cauſe : thy foe thou ſéeſt extreme :
Beare ſtill in mynde : hys vyle attempt : foꝛ daily he blaſphemth.

13 Foꝛget not thou the(ragyng voyce) the bꝛags of all thy foes :
Theyꝛ boaſting pꝛyde : do mount alway : at thée theyꝛ hatred goes.

O than be nye : O God(our God)
For euer do not flee ?
And fume no more : agaynſt thy ſheepe,
Of paſture(as we bee.)

¶ The Collecte.

O Lorde the almightye maker of heauen and earth, with al the furnishing therof, which of thine inestimable loue didst redeme the world agayn by the price of thy precius blud, be myndful of thy poore desolate flocke, ouermuch laden in misery and wo, to beholde how thy glorye is troden vnder foote by the wycked powers of this worlde, heare our lamentable teares, and comfort vs wyth ioy agayne after our afflictions, to prayse thy mighty hand all dayes of our lyfe: who liuest and raignest, one God wyth the father, &c.

¶ The Argument. Psalme. LXXVI.

A prophecy: of Christ ye spye,
Who threath the wycked state:
Not so to wry: their tiranny,
to wreke poore men in hate.

Confitebimur tibi Deus.

1 WE do confesse: and thankes expresse,
to thée O God wyth prayse:
Thy name is nye: as testifie,
thy wondrous workes allwayes.

2 When tyme most fit: shall serue to it,
I then will iudge the ryght:
In day so set: when men be met,
all hartes to sprede in sight.

3 Proud earthly man: shall melt euen than,
who dwelleth on earth shall quaile:
I set the ground: of earth so round,
☞ Sela. I can it shake no fayle.

4 I did vpbrayd: ſuch fooles and ſayd,
deale not ſo madly ſirs:
To wycked rout: I ſpake full out,
blow not your horne to fierce.

5 Lift not to hie: your horne ſayd I,
your polver all wrong enſuth:
Wyth ſtubburn neckes: ſpeake you no checks
but bend your hartes to truth.

6 For hye renowne: commeth not adowne,
from Eaſt, or Weſt, or South:
How wyde ye bée: ye cannot flée,
this Gods true worde of mouth.

7 For God iwis: right domes man is,
no thought can ſcape his eyes:
Hym throweth he downe: hym doth he crown
as he can beſt deuiſe.

8 In Gods ryght hand: a cup theyr ſtandth,
of wyne full red to ſée:
But mirt wyth lies: and dregs it lighes,
which he powrth diuerſly.

The good at brynke: the cleare doth drynke,
God brinche them gently ſo:
The bad doth ſup: the dregs full vp,
the botomes troublous wo.

9 Still will I talke: ſuch wonted walke,
of Jacobs God and Lord:
His domes to ſing: hym worſhippyng,
I will wyth hartes accord.

Amen. And

10 And God ſayth thus: downe will I trulbe,
all hornes of wycked men:
Euen ſo will I: exalt on hye,
all ryghteous polver agayne.

¶ The Collecte.

OMoſt louing ſheparde, which for the redemption of thy flocke didſt drinke the bytter cup of thy paynfull paſſion, we pray thee ſo attempre the cup of aduerſitie in ſuch meaſure to vs, that we may gladly in hart beare our croſſe, therto ſtrengthned by thy holy ſprite, and that we neuer walke in the proude wayes of this world to drynke their heauy cup in the world to come, who lyueſt and reygneſt with the father and the holy ghoſt. &c.

The Argument. Pſalme. LXXVI.

Againſt oppreſsours tyrannous,
who put Gods flocke to wrong:
This Pſalme would they: ſhould well diſcuſſe,
Gods power and hand ſo ſtrong.

Nota in Iudea deus

1 IN Jury God: is knowen full well,
the ryghteous doth confeſſe:
His name is great: in Iſrael,
the wycked ſayth no leſſe.

2 His tabernacle: Salem is,
a place of peace moſt ſweete:
And Syon hill: a ſeat of his,
where raigneth hys grace full meete.

Thys

3 This God euen there: for all theyr ſake,
his loue ſo them behelde:
Bowe, arrowes, ſword: and ſhield he brake,
Sela. all battayle ſet in field.

4 Thou Syon mount: doſt more excell,
in honor fame and myght:
Then robbers hils: where that they dwell,
how fierce they range in ſight.

5 Theſe Gyantes proud: of ſtomacke fell,
euen they be ſpoylde agayne:
They ſlept theyr ſléepe: though full they ſwell,
theyr handes ſhall nought retayne.

6 O Jacobs God: at thy reprooſe,
theſe tyrantes fell to ground:
Theyr charets ſplayd: and ſtrayed aloſe,
both horſe and man I drownd.

7 Euen thou alone: thou fearefull art,
in wrath againſt the proud:
Who can reſiſt: thyne irefull dart,
O Lord who euer could?

8 From heuen thou madeſt: thy iudgement ſoūd
that earth thy power myght heare:
So earthly man: was ſone on ground,
he ſhooke and quayld for feare.

9 When God aroſe: to iudge in ryght,
hys ſayntes oppreſt with ſmart:
Then dyd hys ſtrength: appeare in ſight,
Sela to ſaue the meke in hart.

10 Mans fiercenes paſt : ſhall full ſet out,
thy prayſe (O Lord) no leſſe :
Their traynes & guiles : which ſtil they clout,
from hence thou ſhalt repreſſe.

11 Then bow your bowes : and pay them well,
to your Lord God full glad :
I byd you all : which nye hym dwell,
bryng giftes to God ſo drad.

12 Stout Princes ſpirites : ſo furious,
he can both quenche and quell :
On them his hand : is wonderous,
how fierce in earth they ſwell.

¶ *The Collecte.*

MOſt drad and ſoueraygne Lord graunt we beſech thee to our meditations ſuch effect, for the confeſſion of thy holy name, that we be ſo illightned by thy eternall hyls, to haue vnderſtandyng of thy glorious reſurrection, that we be not diſapointed of thy glory at thy fearefull iudgement, Through Chriſt. &c.

The Argument. Pſalme. LXXVII.

Strong fayth in voyce : with diligence,
for helpe he cryeth a lowd :
He ſtickth to Gods : good prouidence,
and ſeeth himſelfe alowd.

Voce mea ad Dominum.

1 TO God to cry : in voyce I will,
to God I ſay in voyce :
He ſhall to me : geue eare full ſtill,
to make my hart reioyce.

In

2 In troublous dayes : the Lord I ſought,
my woundes ſtill ranne by night :
My handes and ſtrength ful low were brought
my ſoule fled comfort quyte.

3 I will of God : yet mindfull be,
to wayle I wyll not ceaſe :
☞ Sela Whan I my ſoule : ſore vext ſhall ſée,
my voyce ſhall not decreaſe.

4 Thou holdſt myne eyes : full waking ſtill,
that reſt I none can take :
So faynt and weake : I haue no wil,
once ſpeche by mouth to make.

5 I did therfore : than ſtrayt recount,
the dayes of olde ferne yeares :
I did reuolue : the fathers wont,
in their diſtreſſe and feares.

6 My ſongs from mynde : ſhall not depart,
to others which I ſing :
My night I muſe : and talke in hart,
my ſpyte ſearcht euery thinge.

7 And thus I playne : wyll God my Lord,
abſent himſelfe for aye?
Shal I be thus : ſo ſore abhorde,
will he his grace denay?

8 Hys pytye great : will it a waye
for euer not to tourne :
And will his worde : now ende (I ſaye)
to make vs ſtill to mourne?

Pm.iij. Hath

9 Hath God forgot: to pytye thus?
can he himſelfe forget?
And will he ſhut: ſo hard from vs,
Sela. his loues and mercyes great.

10 At laſt I ſayd: this wauering,
declareth my frayltye fonde:
But I entend: in mynd to bryng,
the chaunge of his good hande.

11 My Lords great actes: I will recount,
my fayth to hym to bynde:
His wondrous workes: how hye they mount,
In tymes of olde to fynde.

12 In all thy workes: ſo wrought by thée,
my ſtudy whole ſhall ſtand:
My talke ſhalbe: moſt frankly frée,
to ſpreade thy dedes of hand.

13 Thy way O God: I ſée is ſet,
in holynes all bryght:
What God is like: in glory great,
as this our God of might?

14 Thou God art he: which openly,
wrokſt wonders hye as God:
To people farre: and ſonderly,
thy power thou ſpredſt abroade.

15 Thou haſt redéemd: with might in déede,
thy people tenderly:
Olde Jacobs ſtocke: and Joſephes ſéede,
eſcapt by thée they be.

The

16 The waters déepe : saw thée O God,
the waters déepe saw thée :
They were afrayd : to féele thy rod,
the depthes dyd quake to sée.

17 Thy cloudes raynd down : so waters fell,
the heauens for sound dyd ryng :
The stones of hayle : were arrowes fell,
by them thy foes to wryng.

18 Thy thunders noyse : dyd rumble stout,
in ayre the sphere aboue :
Thy lightnyngs shoone : all round about,
the earth dyd quake and moue.

19 Thy way in sea : is large and wyde,
thy pathes in waters great :
Thy footesteps yet : cannot be spied,
how there thy féete be set.

20 Thou ledst thy people pastor like,
as shéepe in all theyr way :
By Moses hand : thou didst them kéepe,
whom Aaron helpt to stay.

¶ *The Collecte.*

O God the wonderfull workesman of deedes incōprehensible, most specially in the element of water, sometyme by staying the rage of them to the defence of thine elect, to the cōsuming of thine enemies sometyme in turnyng to the nature of wyne, to the cōfort of thy seruauntes, we besech thee so to accept the voyces of our cryes, that we may feele thy mercy continually poured vpon vs, to preserue and to comforte vs, Through &c.

¶ The Argument. Pſalme. LXXVIII.

This hye profound: oration,
A monitorie is:
To God to turne: to truſt vpon,
by workes ſo great of his.

Attendite populi meus.

1 My people kinde: heare this my law,
true loue it full auowth:
Inclyne your eare: in gentle awe,
to harke my wordes of mouth.

2 My lipes ſage ſawes: ſhall now vnfolde,
which parables might ſeeme:
And prouerbes ſtraunge: of yeares of olde,
how we ſhould God eſteeme.

3 Which thinges we haue: both hard and tride,
to be moſt certen true:
Which fathers olde: to vs a lyed,
vs tolde that ſhould enſue.

4 Not we therfore will hyde the ſame,
from their poſterytye:
To them to tell: Gods lauds and fame,
his wonders ſtraunge to ſee.

5 He made a pact: with Jacob iuſt,
and law ſet Iſraell:
Wherin he chargd: our fathers truſt,
theſe things their ſeede to tell.

6 That ſo myght all their linage know,
in ages ſtill to come:
To ryſe and ſpreade: to hye and low,
Gods actes to hys renome.

That

6 That ſo myght all : theyr linage know,
in ages ſtill to come :
To ryſe and ſprede : to hye and low,
Gods actes to his renome.

7 That they therby : myght truly ſet,
in God affiaunce ſtrong :
That they ſhould not : hys woꝛkes foꝛget,
but kepe his heſtes full long.

8 Leſt they ſhould proue : theyr fathers lyke,
a faythles ſtubburne kynde :
A people loth : the ryght to ſeke,
which fell from God in mynde.

9 All lyke the tribe : of Ephraym,
in armes wyth dartes and bowes :
Yet turnd theyr backes : at fightyng tyme,
and had foule ouerthrowes.

10 They kept not (lo) true tutch wyth God,
hys pact they ouerped :
From hys ſweete heſtes : they ſtrayd abrode,
to walke hys law they fled.

11 And ſone foꝛgate : what done had he,
to them as beaſtes vnkynd :
His wondꝛous woꝛkes : that they had ſeene,
were cleane caſt out of mynd.

12 Great meruels wꝛought : his mighty hand,
in theyr foꝛefathers ſight :
At Zoan field : in Egipt land,
to ſhew hys powꝛer and might.

13 Ye cut the seas : apart to stand,
as walles erect on hye:
Ye led them through : to go to land,
while they like heapes did lygh.

14 Ye led them forth : in Journeys right,
by clowde as guyde by day:
By night whole out : in firy lyght,
his angels kept their way.

15 Ye claue the rockes : in wildernes,
how hard so euer growne:
Where out he slackt : they? thirstines,
as floods from depthes, had flowne.

16 Ye made the stone : to gushe in streams,
from them did water strike:
Though flyntes by kynd : kepe fiery leames,
God made them dryke to kepe.

17 For all this yet : agaynst his will,
they sinned more and more:
They hym prouokt : in desert still,
for all his gentle lore.

18 They tempted God : to proue hys power,
they? hartes went much astray:
They would haue meat : at prefent hower,
they? lustes they would assay.

19 Agaynst they? God : most euery where,
they spake lyke rebels thus:
Can God prouide : a table here,
in wylderues for vs:

Ye

20 Ye ſtrake the rocke: the waters ſpred,
as ſtreames they flowed in déede:
But can (ſay they): God geue vs bread,
or flesh hys flocke to féede?

21 When God this heard: he was full wroth,
his fyre in Jacob brent:
Hys heauy plage: in anger goeth,
euen downe on Iſraell ſent.

22 Becauſe no hope: in God they layde,
that he could féede their want:
Nor yet put truſt: in hym for ayde,
God made their hartes to pant.

23 Ye dyd commaund: the cloudes aboue,
which flote the ayre about:
Ye bade the heauens: their gates remoue,
to poure their giftes full out.

24 Then rayned downe: that Manna ſwéete,
therof that they ſhould taſt:
Ye ſent them down: about their féete,
from heauen thys byand caſt.

25 O wondrous act: that man dyd eate,
ſuch fode of aungels ſtrong:
Ye pourd them down: their fill of meate,
their pitched tentes among.

26 Ye made the Eaſt: wynd blow hys blaſt,
amid the heauen in length:
Ye forſt the ſouthwynde blow as faſt,
by hys great power and ſtrength.

27 So than he rayne: as thicke as duſt,
of fleſh aboundant ſtoze:
And fetherd foules: to fill theyr luſt,
as thicke as ſand on ſhoze.

28 Amid theyr tentes: it fell as motes,
not far to ſeeke therfoze:
Euen round about: theyr dwellyng cotes,
it dyd them ſerue the moze.

29 They thus dyd eate: and fed they were,
full vp vnto the chin:
Ye graunted them: theyr luſt ſo far,
what they could wiſhe therin.

30 Theyr luſt was not: abaſed ſo,
foz ſtill in luſt they quothed:
And whyle they chowd: both to and fro,
in mouth this meat they lothed.

31 Lo wrath from God: was kyndled then,
he ſlew theyr woꝛthies great:
Ye feld to ground: theyr choſen men,
in Iſraell beſet.

32 Foz all this yet: they ſinned ſtill,
theyr wonted guiſe they playde:
To truſt to hym: they had no will,
though wonders he diſplayde.

33 Therfoze he ſpoyld: theyr lyuyng dayes,
in vanitie to lygh:
Theyr yeares he ſpent: in feares and frayes,
to vexe both hart and eye.

As

34 As long as God: them ſtrake and ſlue,
they ſought hym then full gent:
They ſéemed tho: theyr ſinnes to rue,
to God at moꝛne they went.

35 Then could they well: remember this,
that God was all their ſtrength:
That God full good: redemer is,
theyr comfoꝛt moſt at length.

36 But yet they dyd: but gloſe in ſpeache,
theyr hartes agréed not ſo:
They lyed in tonge: thus hym to ſeache,
diſſemblers dyd they go.

37 Theyr myndes to hym: were nothing ſound,
but hollow hartes they had:
They ſtode not ſtill: wyth hym ſo bound,
in league and couenaunt glad.

38 Yet he ſo good: theyr ſinnes foꝛget,
and would not them deſpiſe:
Full oft: hys wꝛath: he dyd retrete,
that whole it ſhould not ryſe.

39 Foꝛ he dyd count: they were but fleſh,
as fraple as bꝛitle glaſſe:
And that they were: like wynde to geſſe,
that paſſth wythout repaſſe.

40 Ryght many tymes: in wildernes,
they hym pꝛouoked ſoꝛe:
Holw much grieued they: his gentlenes,
in deſert moꝛe and moꝛe.

41 They dyd reuolte: oft God to tempt,
that ſaint of Iſraell:
They proued hys power: in mad contempt,
as he in boundes ſhould dwell.

42 They minded not: hys able hand,
what once for them it wrought:
Nor yet that day: when they were bond,
how he redemption brought.

43 How he had done: miraculouſly,
in Egipt fully out:
In Zoan field: his wonders hye,
they dyd forget no dout.

44 When he did turne theyr waters ſweete,
to bloud how they increaſt:
And made theyr ſprynges: all full on méte,
for drynke for man or beaſt.

45 He lyce ſent eke: all kynd of flies,
which them deuoured quyte:
Among them frogs: dyd ſcraule and ryſe,
to vexe them day and nyght.

46 He gaue theyr fruites: of whole encreaſe,
to caterpillers ſpoyle:
The graſhopper: dyd neuer ceaſe,
to waſt theyr labours toyle.

47 He dyd vnbarke: of vyne the trées,
wyth ſtones in clods congeald:
And eke theyr trées: of mulberies,
wyth froſtes ſo ſene but ſelde.

He

48 He smote their beastes: of cart and plough,
with hayle in his great ire:
Their other flockes: he smote full rough,
with coales of burnyng fire.

49 He cast on them: his fury whote,
wrath, woo, with anguyshe flyng:
With such fel plages: them sore he smote
which Angels euyll do bring.

50 He made playn waye: for his sore wrath
to go, and stroyd them quyte:
No sowle he sparde from sodaine death,
their beasts the plage dyd smyte.

51 He stroyd theyr fruites: begotten fyrst
In Egypt furious:
Their prymer fruts: of all their lust
where Thams sede dwelt in house.

52 But yet he led: his people free,
lyke shepe he kept them aye:
As shepe in flocke: most tenderly
in desert led their waye.

53 He brought them out: in suertye
all feares that they might flee:
He ouerwhelmd: their foes at eye,
In waues of somyng sea.

54 He brought them iust: within the cost
of his good Sanctuary:
To this swete hyl: of vertue most
which hys right hand dyd bye.

56 Ye Paynyms draue: all out of place,
and Jacobs flocke put in:
Theyr heritage: he ſet the ſpace,
and met theyr lot by lyne.

57 But yet the Lord: they tempted hie,
and hym prouoked ſtill:
They turned quite: his law awry,
the ſignes of hys good wyll.

58 They turnd theyr backes: yea did conſpire,
as once theyr fathers went:
To theyr old wontes: they dyd retyre,
as ſturdy bow in bent.

59 To reare hill aulters was theyr trade,
wherby they moued hym ſore:
Of Idols grauen: theyr Gods they made,
by which they greued him more.

60 God heard thys caſe: full wroth was he,
wyth indignation great:
At Iſraell: excedingly,
hys ſore diſpleaſure fret.

61 That he did ſhone: hys ſacrary,
which once in Sylo ſtode:
Hys tent I ſay: pitchd ſtedfaſtly,
among olde Adams bloud.

61 So he eftſones: to thraldom ſent,
hys arke that was theyr ſtrength:
Which was theyr olde: fayre ornament,
their foes poſſeſt at length.

Hys

62 His folke he gaue: vnto the ſwoꝛd,
wyth warres entangled ſo:
Hys heritage: full ſoꝛe he deard,
in much diſpleaſant wo.

63 The fire eate vp: theyꝛ lucky men
both yong in armes and ſydes:
Theyꝛ virgins yong: not honoꝛd then,
wyth wedlocke ſonges as bꝛides.

64 Theyꝛ pꝛieſtes by ſwoꝛd: were vily ſlayne,
religion ſet at nought:
No wydowes left: which ſhould complayne,
beſoꝛe all ſlayne by thought.

65 The Loꝛd as one: layd long in ſlepe,
at length from ſlepe awoke:
Wyth wyne refreſht: in hart full depe,
as gyaunt ſtrength he toke.

66 Hys foes rearwardes: euen dowN he felde,
theyꝛ hynder partes he ſtrake:
That moſt in ſhame: they euer dweld,
ſo he theyꝛ armies bꝛake.

67 All Joſephs trybe: he dyd refuſe
hys arke to them to bꝛyng:
So Ephꝛaym: he would not vſe,
he ment an other thyng.

68 But Judas trybe: he toke hym till,
wherin he bode in place:
And olde beloued: ſweete Zyon hyll,
he chaſe in louely grace.

69 And there he built: hys sanctuary,
as princely palace hye:
He founded it: as earth to lygh
in state perpetually.

70 And Dauid meke: he dyd elect,
hys seruaunt whom he loued:
To state so hye: from state abiect,
from shepe cotes hym remoued.

71 He toke them vp: in followyng,
hys ewes full big with yong:
To guide hys folke: in pasturyng,
hys heyres of Jacob sprong.

72 And he them fed: in faythfull hart,
as Christ annoynted kyng:
He gouernd them: in prudent part,
hys raygne all blisse dyd spring.

¶ The Collecte.

ALmightye God which art most bountifull feast maker, we beseche thee release our soules with that heauenly Manna thy spirituall grace, that we dyrected by the hand of thy prouidence, may continually dwell in the holy mount of thy chosen congregation, once redemed by thyne almighty hand, at the last to come to thy holy tabernacle, to ioy with thee eternally, by the gift of thy sonne Iesus Christ to whō with thee and the holy ghost be all honor and glory. Amen.

The

The Argument. Psalme. LXXIX.

The church lamenth: the tyranny,
of all her foes so fell:
Her sinnes she wayleth: most mourningly,
yet trust of helpe full well.

Deus venerunt gentes.

1 O God now come: be Paynyms wylde,
thyne heritance to wast:
Thy holy house: they haue defylde,
Hierusalem is raced.

2 Thy seruaunts corps: this heathen sect,
hath cast to byrdes for meate:
Thy sayntes weake flesh: they haue reiect,
to beastes of earth to eate.

3 Theyr bloud they haue: lyke water shed,
about Hierusalem:
And none there was: to mourne the dead,
or yet to bury them.

4 We are become: an open shame,
to all our neyghbours next:
But mockyng stockes: in laughyng game,
on all sides we be vext.

5 O Lord how long: shall last thyne ire?
for euer shall it bée?
Thy gelousie: to burne as fyre,
for euer shall we sée?

6 Poure out thy wrath: vpon thy foes,
for Paynyms know not thée:
Upon those realmes: which be to lose,
thy name and power to sée.

7 Deuourd they haue : true Jacobs place,
hys ſæde and houſe lygheth waſt :
The ſanctuary : of thy good grace,
the walles they haue defaced.

8 Our former ſinnes : remember not,
make ſpæde, ſhew merey ſone :
Thou ſeſt our griefe : our wofull ſtate,
how all we be vndone.

9 Helpe vs O God : our ſauiour,
for prayſe of thy good name :
Our ſinnes our ill : behauiour,
forgeue, forget the ſame.

10 Leaſt heathen rayle : and ſay in ſpite,
where now is come theyr God?
Thy ſeruaunts bloud : ſo ſhed in ſighf,
reuenge, and ſhew thy rod.

11 O heare the ſighes : and ſorowes dæpe,
of captiue men in bonds :
Yen iudgd to death : ſæ that thou kepe,
ſhewe forth thy ſtrength of hands.

12 The blaſphemy : at thée ſo caſt,
by theſe our neighbours partes :
Requyte it them : O Lord at laſt,
ſeuen folde on all theyr hartes.

13 So we thy ſhepe : and people true,
to thankes we ſhall agrée :
Thy prayſe our tonges : ſhall ſtill enſue,
to our poſteritie.

The

¶ The Collecte.

PReuent vs O Lord with thy great mercy before the zeale of thy wrath be kindled to vengeance, graunt that we may be edified by the exãples of ſuch as haue ſhed their bloud for cõfeſſing thy name, and that we commended to thee by theyr petitions may at thy mercy receyue remiſsion of our ſynnes, Through,&c.

The Argument. Pſalme. LXXX.

This Pſalme doth aske: deliuerance,
from hard captiuitie:
In peace and truth: good Chriſtians,
ſhould pray Chriſtes church to bee.

Quiregis Iſraell.

1 THou ſhepeheard king: of Iſraell,
that Ioſeph ledſt as ſhepe:
On Cherubin: that ſittest ſo well,
heare now, appeare, and kepe.

2 For Ephraym: and Beniamin,
and eke Manaſſes ſake:
Stirre vp thy power: and ſtrength of thyne,
and vs to mercy take.

3 Reſtore vs God: to loue agayne,
and ſhyne on vs thy face:
If thou Lord wylt: vs viſite playne,
we ſhall be ſafe by grace.

4 Thou Lord and God: of hoſtes I ſay,
how long ſhall fret thyne ire:
Agaynſt thy folke: which daily pray,
to thée in méeke deſyre.

5 Thou fedst them full: wyth bread of teares,
they mourne for wo at meat:
Thou geuest them drinke: in weping feares,
in heaped measure great.

6 A cause of stryfe: thou makest vs be,
to all our neyghbours nert:
They rayle on vs: and scornd be we,
our foes vs sore haue vert.

7 Turne vs to thée: thou God of hostes,
and shyne thy face on vs:
Kepe vs in peace: represse theyr bostes,
and whole we shalbe thus.

8 Thou didst translate: from Egipt darke,
a vyne euen so thou wouldst:
To plant it there: it was thy warke,
whence Paynyms were expulst.

9 Thou madest it rome: first clensd by hand,
from Cananites the wéedes:
And rote it toke: it spred the land,
these were thy godly déedes.

10 The hyls were clodde: wyth shade of it,
the hyll of Syon house:
The boughes therof: dyd spréde so fit,
lyke Ceders glorious.

11 She did extend: her braunches wyde,
to touch the seas extremes:
In length it went: a long the syde,
of Euphrates the streames.

Why

12 Why haſt thou beat: his cloſure downe,
to lay as open ſoyle?
That they which walke: from towne to towne
her grapes myght frely ſpoyle.

13 The tuſhy boze: of wode full fierce,
doth route it vp to ſtoure:
A ſauage beaſt: whoſe meat is gyſe,
doth wholy it deuoure.

14 Turne thée we praye: thou God of hoſts,
loke down from heauen in ſpéde:
Beholde this vine: in all our coſtes,
and viſite it at néde.

15 The vyneyard place: behold alſo,
which thy right hand did ſet:
For thy ſonnes ſake: defend therto,
the braunch thou madſt ſo great.

16 With fyer brent: it is cut downe,
thy wrath was cauſe in ſight:
But they ſhal quayle: (when thou dooſt frown)
which wrought this dedly ſpite.

17 Extend thy hand: vpon the man,
of thy right mighty hand:
Upon the ſonne: of man that can,
thy foes by ſtrength withſtand.

18 And ſo ſhall we: no more recéde,
from thée ſo wyde to fall:
Yf thou reuiueſt: vs than in déde,
thy name extoll we ſhall.

19 O Lord our God: turne vs agayne,
from erryng far from thée:
Shew vs thy light: of face ſo fayne,
all whole then ſhall we bée.

¶ The Collecte.

VIſite thy vyne O Lorde which thy mightye hande hath deliuered from Egiptiacall bondage, that it may be reuiued continually by the brighte viſage of thy preſence, & that it may ioy proſperouſly to bryng forth good workes to the laud of thy name, Through Chriſt, &c.

¶ The Argument. Pſalme. LXXXI.

{ A ſong of ioy to God: of maieſtie aboue,
{ Who geueth all thing aboundantly: to thẽ that him do loue.

1 Exultate. NOw ſing ye ioyfully: To God our ſtrength & rocke:
Yea ſing ye ſwete: in iubilies: to God of Jacobs ſto

2 Streyne vp your pſaltery: and wꝛeſt your tymbꝛels hye,
Wyth mery harpe: and virginals: ſet out your melodye.

3 Blow out wyth trumpet lowde: in new mowes feaſt I ſay:
In tyme ſo mẽte: accoꝛdingly: our ſolempne feaſtfull day.

4 By ſtatute thus enact: it is foꝛ Iſraell:
From Jacobs God: it is a law: hys woꝛthy actes to tell.

5 God made in Joſephes ſẽde: (foꝛ wytnes) thys decrée:
Of Egipt land: whẽ out he went: where language ſtraunge hard h

6 I did his ſhulder eaſe: from burthens great and thicke:
His hands eſcapte: the dayly toyle: of making potts and bꝛicke,

Thou

7 Thou cryedſt on me in treſſe: I thée deliuered ryſe:
Sela. In thunder cloſe: I anſwerd thée: firſt tried at fluds of ſtrife.

8 O then my people heare: I wyll the inſt aſſure:
O Iſraell: if heare thou wylt: my worde which ſhall endure.

9 Strange God thou ſhalt not haue: no other God to ſerue:
If thys thou dwſt: and frowardly: fro me thou dwſt not ſwerue.

10 I am the Lord thy God: who thée from Egypt led:
Then let thy mouth: full open wyde: I wyll it fyll full fed.

11 But yet my people thus: would neuer heare my voyce,
No Iſraell: would none of me: nor lyſt in me reioyce.

12 I let them go therfore: theyr own hartes luſtes to ſue:
Theyr crooked wayes: to walke at will: wherby they did after rue.

13 O that my people meke: had heard my document:
And Iſraell: had walkt my wayes: wyth gentle hartes aſſent.

14 How ſone would I at ones: their foes haue wrekked downe:
And turnd my hand: agaynſt them all: at them who firſt did frown

15 Gods haters ſhould haue knéeld: at héeles of them to lay:
Though lyingly: they had it ment: theyr dayes had laſted for aye.

16 Yea then he would haue fed: wyth floure of fineſt wheate:
And out of rocke: them had I fild: wyth hony pleaſant meat.

¶ *The Collecte.*

OPen thou O Lord the mouthes of vs thy ſuppliants to rebounde out the prayſe of thy glorious maieſty, and that we renouncing Ægiptiacall works of darke ignorance may reioyce in the aduaning of thy bleſſed name through. &c.

¶ The Argument. Pſalme. LXXXII.

This Pſalme is thret: and leſſon good,
to iudges ſtately romes:
Amid the Iewes: as Chriſt he ſtoode,
and blamde their wrongfull domes.

Deus ſtetit in Synagoga.

1 GOd ſtandth in mids: of Princes hye,
when they to counſayle fall:
And iudge he is: theyr dedes to try,
he iudgeth theyr iudgements all.

2 Ye once ſhall ſay: how long wyll ye,
geue ſentence wrongfully:
How long wyll ye: acceptours be,
Sela. of perſons wickedly.

3 Defend the powre: and fatherles,
ſpeake law to theyr behoue:
Of men afflict: in heauines,
in ryght theyr cauſe approue.

4 The nedies ſute: ryd ye hys cauſe,
deliuer hym wyth ſpede:
And plucke the powre: from all the clawes,
of wycked bribers drede.

5 They nothyng know: nor vnderſtand,
they walke in darkenes depe:
The baſes rēle: of all the land,
for ryght, men mourne and wepe.

6 I ſayd no leſſe: but Gods ye bē,
ſo hye I you eſtēmd:
Of God moſt hye: as childern frē,
I you in office dēmde.

But

7 But ye ſhall dye: as wretched men,
to children moſt vnlike:
To tyrauntes lyke: as one of them,
ye all ſhall fall in dyke.

8 Ryſe thou O God: iudge thou the land,
where wronge hath ſuch exceſſe:
To heritage: thy mighty hand,
ſhall clayme all heathennes.

¶ The Collecte.

GRaunt vs O Lorde thy grace, to decline fró wrong ful domes in iudgement, as thou commaundeſt it vnto vs, that we may relieue the nedefull ſutes of thy poore afflict ſeruauntes, whereby we may be aſſociated to the electe number of thy children, Thorough Chriſt, &c.

The Argument. Pſalme. Lxxxiij.

The Hebrues here: do inuocate,
Their God for helpe: againſt mens ſpite:
The church this pſalme: doth renouate,
In her diſtreſſe: to ſcape all quite.

Deus quis ſimilis.

1 O God our God: within thy ſelfe,
Hold not thy tonge: thys muet ſtill:
Nor ſilence kepe: but kepe our helth,
Stay not O God: but puniſhe euill.

2 For lo thou ſeeſt: what murmuryng,
Thyne enmies make: moſt arrogant:
How hye aloft: theyr heds they bryng,
Who thée do hate: how proud they daunt.

3 They haue in guyle: their counſayles take,
in Ire agaynſt: thy people poze:
Conſpirde they be: cloſe drifts they make,
and all thy ſayntes: they will deuoure.

4 They ſayd come on: let vs them rote,
euen quyte from out: all nations:
Of Iſraell: the name to wote,
no man to be: to name them once.

5 For they haue layd: their heades in one,
together knit: in hart and mynde:
Confederat: they be echone,
agaynſt thy ſelfe: like beaſtes vnkinde.

6 The tents where kepe: the Edomits,
the Iſmalits: with might and mayne:
With them be ioynd: the Moabits,
the Agarens: they fume agayne.

7 So Geball folke: and Ammon to,
beſet in leage: with Amaleke:
The Paleſtyns: with them do go,
and they that dwell: in Tyrus eke.

8 To them be knyt: thaſſirians,
a people fierce: and ſtrong in armes:
Lothes chylder hye: they would aduaunce,
℣ Sela whoſe ſtrēgth they be: to woꝛke their harms.

9 But do to them: as Madian,
did fele thy hand: and angry loke:
As eke thou didſt: to Siſeran,
to Jabyn eke: at Kyſon broke.

They

10 They whole on heapes: at Endor quaylde,
no graue receyued: their bodyes deade:
Gods hand them all: ſo counterbaylde,
as dunge on earth: their carcaſe ſpred.

11 Make them withall: their princes gaye,
to Oreb like: and Zeb alſo:
As Zebée: and Salmana:
make all their péres like them to go.

12 Who ſayd in pride: let vs poſſeſſe,
Gods temple hye: to vs to ryſe:
Let vs deface: that holynes,
with all the rites: and ſacrifice.

13 Make them my God: to be in ſight,
all like the whele: down hill that ſlideth:
And let them be: as ſtubble light,
toſſt hye wyth wynde: that neuer bideth.

14 And lyke as fyre: that brenth the woode,
the rage wherof: no trée can ſtée:
As flames the hyls: where forage ſtode,
do walk for heate: and parched be.

15 Euen ſo O God: all them purſue,
with thy great ſtormes: and tempeſts ſoure
In thy ſore wrath: make them to rue,
all foule diſmayde: in hart to loure.

16 With vyle reproſe: their faces fyll,
with very ſhame: confound them all:
That they might ſearch: thy name and wyll,
O Lord to thée: that they might fall.

17 Be they abaſht: and vered ſtill,
Yea more and more: both day and nyght:
And let theyr fames: all ſhame befpill,
Deſtroy theyr fleſh: but ſaue theyr ſpryte.

18 That they may know: that thou alone,
Whoſe name deuine: Iehoua is:
Art rocke moſt hye: againſt our foen,
Aboue the earth: that ſitteſt in bliſſe.

¶ The Collecte.

OShake and diſcuſſe from vs moſt louyng Lorde, all ſuperfluitie of error, that we may ſo defie all heathen vyce, to feare and worſhip thee onely, who in hieſt maieſtie raigneſt on all the earth, Through Chriſt.

¶ The Argument. Pſalme. LXXXXIIII.

As Dauid longd: Gods houſe to walke: where ciuill warres hym drew:
So ſhould we loue: Chriſtes church in ſprite: hys heauenly face to vew.

Quam dilecta. 1 OGod of hoſtes: how louely be: thy tabernacles & where god ỹ raignſt in grace & truth: for help at nede (to call.

2 My ſoule doth bren: in loue it melth: it longth Gods courtes to ſée:
My hart and fleſh: doth pant and cry: wyth God of lyfe to bée.

3 Yea there her neſt: the ſparow buildth: the ſwalow there may bred
Thine altars nye: Lord God & kyng: where wandring wars I led.

4 Sela. O wel is thē: their harts be bleſt: who may thy houſe frequēt
They may ſing out. thy laudes always: to ioy in mind contēt

5 O happy men: whoſe helpe thou art: whoſe harts thy paths do ſeke
Whoſe ſoules inſpirde: do ioy to walke: thy wayes in credēce meke

They

They paſſyng here: thys vale of teares: yet wels of ioy they finde:
They⁊ poles at ful: w̄ heauenly ſhowers: ſhal flow fo⁊ reſt of minde

Frō ſtrength to ſtrength from faith to faith: to god they ſhal go ſtill,
Till they by flockes: eche one appeare: wyth God in Syon hill.

O Lo⁊d of hoſtes: ⁊ god of ſtrength heare ȳ my harts requeſt
Sela. With open eare: O harken God: on whom doth Jacob reſt.

Behold O God protectour gwd: our ſtate in all aſſayes:
Behold thy Chriſtes annoynted face: fo⁊ grace thy people p⁊ayes.

In thy gwd courtes: one day paſſth mo⁊e: then thouſand daies els (where
I rather wiſh: gods do⁊e to kepe: then p⁊oud mens halles to teare.

Fo⁊ God the Lo⁊d: is light and ſhield: he glo⁊y giueth and grace:
No gwd thyng he: ſhall hold from them: who godly lyfe embr⁊ace.

O Lo⁊d of hoſtes O puiſſant God: I muſt conclude fo⁊ ryght:
That man is bleſt: and bleſt agayne: who truſtth in thy great might

The Collecte.

ALmighty God whiche art the eternall founder of all the heauenlye manſions aboue, graue in our harts ſuch eleuations of goſtly meditation to behold thy paſſyng goodneſſe thou beareſt to mankynde, that we may bee found worthye to aſcend vp to thy celeſtial place in heauen, Through Chriſt.

The Argument. Pſalme. LXXXV.

Man here makth ſute: for ſinne who felt,
Deſerued captiuitie:
And ſhewth what helth: Chriſts kingdom delt,
To mans felicitie.

Benedixiſti domine.

1 AGaynſt thy land: become thou art,
O Lord moſt gracious:
thou haſt returnd: frō Jacobs hart,
his thraldom burdenous.

2 Thou haſt forgeuen: thy peoples ſinne,
that was ſo hugely growne:
Yea all their ſinnes: thou couerdſt in,
Sela wherby thy grace was knowne.

3 Thou haſt reſtraynd: thine heate all quyte,
from indignation:
Thou haſt withdrawn: thy face and ſight,
from wraths deſtruction.

4 Whole turne vs than: O God our wealth,
to grace that we conuert:
Remoue thine ire: impart thy health,
forgeue our foule defert.

5 Eternall God: agaynſt vs thus,
for euer wilt thou threate?
Shalt thou thyne ire: ſtretch out to vs,
from age to age ſo great?

6 Vphold thy worde: to vs returne,
and quicken vs agayne:
So ſhall thy flocke: no longer mourne,
but ioy in thee full fayne.

Shewe

7 Shew vs thy grace : O Lord of power,
that it we may perceyue :
And geue to vs : thy sauiour,
that health we myght receyue.

8 Plaine wyll I heare : what God shall speake,
for peace he shall denounce :
To all hys folke : and louers eke,
that they their vyce renounce.

9 All they no doubt : who will hym feare,
is hys saluation nye :
Hys glory than : shall iuſt appeare,
in all our land at eye.

10 Ryght frendlines : and veritie,
they shall ech others mete :
So ryghteouſnes : and peace from hye,
shall kiſſe eche other ſweete.

11 Known truth from earth : shal then out ſpring
wyth all good fruites aryght :
For ryghteouſnes : all flouriſhyng,
from heauen shall caſt her ſight.

12 Euen thus the Lord : shall man feſt,
hys bounteous godnes neare :
That full our land : wyth grace poſſeſt,
all godly frutes shall beare.

13 Ryght iuſtice eke : shall be hys guide,
that ſtrait may god man walke :
His wayes and gate : her ſteps shall ſtryde,
no tyme the ryght to balke.

¶ The Collecte.

PArdon O mercifull Lord the sinnefulnes of all thy people, and shew to vs thy mercy and light, which may lead vs into the way of peace, by followyng the guidance and direction of thy righteousnes, through Iesus Christ.

¶ The Argument. Psalme. LXXXVI.

Here Dauid prayth : this Psalme I say,
That Saule hym fraith : with great distresse,
But Christ more true : yea Christ doth pray,
Who once did sue : as man in flesh,
To scape all spite : but most for vs,
He this endight : and sayth euen thus.
and sayth euen thus.

Inclina Domine.

1 These ceasures haue perfect sence red, seuerally or joyntly.

BOw downe thyne eare : O Lord heare me,
For thée I feare : as God most hye,
Whose fauour kynd : my hart would sée,
I fayne would finde : thy grace at eye,
For poore I lye : all wrapt in thrall,
My wante I spye : to thée I call.
To thée I call.

2 My soule preserue : for thyne it is,
Aye thée to serue : vnfainedly,
So wholy bought : it may not misse,
Kéepe then in thought : my Lord sayd I,
Thy seruant poore : to thée I call,
To thée the more : wythstand my fall.
Wythstand my fall.

Ex-

3 Extend thy grace: saue me O Lord,
And shew thy face: all louingly,
In mercy so: thy grace afforde,
I stand therto: assuredly,
Wherto I hyed: to seke for ease,
And dayly cryed: I wyll not cease.
I wyll not cease.

4 O Lord make glad: thy seruantes hart,
My state full sad: and soule is fret,
To thée I go: from thée to start,
From all my wo: I wyll not yet,
I mourne to thée: in soules disease,
Though hie thou bée: I trust to please.
I trust to please.

5 For kynde thou art: O Lord of grace,
Of gentle hart: and mercifull,
To all a lyke: in euery place,
Who wyll thée seke: most bountefull,
In stable fayth: thou art to spie,
In thée who stayth: who mournth in thée,
Who mournth in thée.

6 Agayne I say: my Lord geue care,
To thée I praye: in thys my mone,
Thou knowst my paine: which now I beare,
My foes restraine: I wéepe alone,
Expende my crie: full bitterlie,
Thou séest I ligh: all heauilie.
All heauilie.

7 When troubles rise:
In sundrie wise:
I drawe thée neare:
For thou wilt heare:
Then helpe me send:
As truftie frend:
in dreadfull dayes,
on thée I call,
in all my frayes,
when I am thrall,
from heauen so bright,
my hart to light.
My hart to light.

8 None like to thée:
Of Gods that be:
For wit, for might:
Thy workes be right:
Who wyll contend:
As them to mend:
O God most hie,
all day so sought,
for maiestie,
thy dedes be wrought,
wyth thée in sight,
O most of myght,
O most of myght.

9 All people iust:
Now come they must:
O Lord full low:
And them bestow:
Thy grace to prayse:
So god allwayes:
whom thou hast fourmd,
to worship thée,
wyth mynd refourmd,
in hart most frée,
thy name to sprede,
they doynges lead.
They doynges lead.

10 For God art thou:
As once so now:
Thou madest all thyng:
The heauens do sing:
No God but thée:
As eye may sée:
thou wonders dost,
thou shewest thy myght,
on earth and dust,
thy power in sight,
shall Paynyms nede,
by Gospels rede.
By Gospels rede.

Teach

11 Teach me thy way:
That ſue I may:
All walke to it:
My hart O knit:
Wyth reuerence:
In confidence:

O Lord agayne,
thy truth ſo frée,
make me to ſtrayne,
in thée to lygh,
to loue thy name,
to feare the ſame.
To feare the ſame.

12 I thée wyll thanke:
Wyth hart moſt franke:
Thy louyng grace:
I wyll embrace:
Thyne excellence:
Wyth diligence:

O Lord my God,
to ſing thy prayſe,
ſo wyde and brode,
fall out my dayes,
I wyll proclayme,
to ſhew thy name,
To ſhew thy name.

13 Thyne actes to me:
Full great they be:
Thou rydſt full quyte:
By thy great myght:
My ſoule of late:
From hell the ſtate:

I muſt confeſſe,
myne eyes doth ſée,
my depe diſtreſſe,
thou madeſt me frée,
nye gone and loſt,
all nethermoſt.
All nethermoſt.

14 O God ſo great:
At me they fret:
The woꝛſt of all:
They wythe my fall:
They feare not thée:
Thy face they flée:

the proud aryſe,
in numbers ryfe,
in cruell wyſe,
they ſeke my lyfe,
they much do boaſt,
in euery coaſt.
In euery coaſt.

15 But thou O Lord: yet God most méeke,
As truth recordth: of louyng brest,
Art pitifull: thée poore to séeke,
To wrath but dull: to mercy prest,
In grace and truth: looke thou on vs,
To mone in ruth: all gratious.
All gratious.

16 O turne to me: and turne anone,
My rocke to be: thy grace I craue,
Thy seruant strength: for which I grone,
That I at length: my soule to saue,
Wyth thée may wonne: in thy cleare house,
Thy handmaids sonne: all glorious.
All glorious.

17 O shew to me: for good, some signe,
Some amitie: shew thou in sight,
Agaynst my foes: though foes repyne,
Thou healtst my woes: to shame theyr spite,
That they may sée: and so agrée,
I stayde by thée: in comfort frée.
In comfort frée.

¶ *The Collecte.*

O Lord of all comfort and compassion, we beseche thee to cheare the countenaunce of the congregation of thyne elect familie, from all terrours of hell and other hostilitie, so that we may bee protected by the louyng visage of thy grace, in beholdyng our miserable trauayle that we haue in thys worlde, & that by thee we may haue the dominion of our carnall affection, to tread them vnder foote, Through Christ.

The

The Argument. Pſalme. LXXXVII.

This pleaſant ſong: deſcribeth the ſtate,
Of Chriſts dere ſpouſe: where Chriſt was borne
Hieruſalem: moſt fortunate,
To nurſe both Iewe: and gentile lorne.

ındamen
eius in.

1 GOd hily loueth: Hieruſalem,
Whoſe baſes ſtrong: be depely ſet,
In holy mountes: ſure layd in them,
Moria, Syon, Olyuet.

2 The Lord I ſay: loueth Syon gates,
Her portes and fortes: her walls and towers:
Aboue the reſt: for all theyr ſtates,
Of Jacobs tentes: and princely bowers.

3 Thou citie hye: of God no doubt,
Where he doth raigne: in maieſtie:
Hye thynges be ſayd: to ſet thee out,
Sela. To blaſe thy power: and dignitie.

4 I Raabs realme: and Babylons,
Wyll beare in mynd: ſuch ſhall know me
Lo Tyrus lo: Philiſtians,
Lo Mores moſt far: there borne is he.

5 Of Syon thus: it ſhall be ſayd,
That he and he: was borne in her:
But he that is: far hyeſt layd,
Is he that her: confirmth moſt clere.

6 The Lord for truth: ſhall it record,
The people when: he regiſtreth:
That he ſo hye: that louely Lord,
Sela. Was borne euen there: and there he lyeth.

7 All ſingers there: and trumpetters,
Their ſonges & hymnes: ſhall ſwete rebound:
Freſh liuely ſpringes: wyth all their cheres,
Shall prayſe thys Lord. for grace moſt bound.

¶ The Collecte.

ALmighty God the only foundation of our fayth which dooſt build the gates and ſtrength of thine eternall maieſtye to be ſeene in the hartes of thine elect, as it were vpon thy holy hiles fenced and beſet round about by thy righteouſnes, graunt vs we beſech thee to glory in thy true faith, and to declare the benefite of thy ſonnes redemption wrought for our ſoules by his incarnation to whom wyth thee and the holy ghoſt, &c.

¶ The Argument. Pſalme. LXXXVIII.

Here is a mone: moſt piteous,
of man afflicte in ſtreſſe:
It payntes Chriſtes death: moſt dolorous,
hys ſepulture in fleſh.

Domine Deus.

1 MY louyng Lord: and God of grace,
on whom my health dependth:
Both day and night: beſore thy face,
my crye I haue extend.

2 O let therfore: my prayer ſone
come now before thy ſight:
Inclyne thyne eare: and heare my bone,
with teares which I endight.

My

3 My ſoule is full: of miſeries,
in woes full gorgd I roze:
My lyfe in ſight: to all mens eyes,
is euen at death bys doze.

4 As one of them: I am eſtéemd,
that tumble muſt in pit:
A ſely man: I am but déemd,
ſo voyde of ſtrength I ſit.

5 As frée (from toyle) among the dead,
as wounded ſlepe in graue:
Who far from mynd: be ſonke as lead,
whom clayne thy handes now haue.

6 In pit moſt déepe: thou haſt me throwne,
in deathes and bels diſpayze,
In places darke: down low beſtown,
where commth no lyght noz ayze.

7 Thy fury Lozd: lyeth hard on me,
oh ſtiffe on euery ſide:
And vext thou haſt: both hart and eye,
Sela. wyth all thy ſtozmes full tryde.

8 Thou haſt driuen far: my frendes from me,
acquaynted moſt to ſée:
Abhozd of them: thou madeſt me be,
thus bound I cannot flée.

9 My ſight doth fayle: foz beauines,
to thée Lozd yet I cry:
No day from thée: Lozd would I ceaſe,
to lift my handes full hye.

10 Thy mervels great: wylt thou devise,
to worke to buried men?
Or els shall spirites: to lyfe aryse,
thy laudes to sound agayne?
Sela.

11 Or shall my graue: thy pitie tell,
when once thou hast me slayne?
Or shall thy truth: be proued so well,
when I destroyd am layne?

12 Thy wondrous workes: which wrought thy hand,
Shall darkenes them erpresse?
Or shall thy iustice shyne in land,
of mere forgetfulnes?

13 To thée O Lord: my prayer went,
to whom els should I go?
Yea still my suite: shall thée preuent,
at morne while lasith my wo.

14 Why than O Lord: abhorst my soule,
all helpe from me to wynde?
Why hidest thy face: from me so whole,
that I no grace can fynde?

15 Afflict I am: at poynt to dye,
from youth thus haue I bene?
In hart astound: thy dreades sele I,
so fearefull they be sene.

16 Thy sower wrathes: so multiplied,
haue ouerwhelmed me:
Thy terrours eke: which sore abyde,
haue stroyd me whole to se.

They

17 They daily did: paſſe ouer me,
as water ſurges hye:
They compaſd me: in certenty,
euen round about full nye.

18 Both frend and kinne: from me full far,
thou haſt put whole away:
My frendes that were: familiar,
in darke fro me they ſtray.

¶ The Collecte.

O Lord the redemer of all which art meruelous in the procuryng of our health and ſaluation, which by thy deſcenſion into hell were made as one among the dead, heare the timely prayers of thy family praying to be deliuered from our peruerſe enemye labouring to bring vs into bondage, graunt this O Lord: who lyueſt and raygneſt with the father. &c.

The Argument. Pſalme. LXXXIX.

The letter here: deſcribeth to eare,
the ſtate of Dauids raygne:
The ſprite to hart: doth this impart,
that Chriſt ſhall aye remayne.

Miſericordias domine.

1 GOds mercies all: wyth ſong I ſhall,
for euer ſing and play:
Wyth mouth euen ſtill: expreſſe I will
hys truth from day to day.

2 For thus I ſayd: hys mercy ſtayde,
for euer ſhall remayne:
Thou ſhalt confirme: thy truth moſt firme,
in heauen and it maintayne.

Rr.ij. With

3 With Abraham : in league I am,
who was my chief elect :
To Dauid lo : I ſware euen ſo,
for hym and all his ſect.

4 I will thy ſede : prepare in dede,
for euer world to ende :
I will aduaunce : thy gouernaunce,
☞ Sela for aye thy raigne extende.

5 The heauens O Lord : ſhall iuſt record,
thy meruayles great in dede :
Euen ſo thy ſaintes : wythout reſtraintes,
thy truth in church ſhall ſpreade.

6 For who compare : ſo boldly dare,
with God in heauen ſo cleare ?
Whom can we ſeke : the Lord ſo like,
among Gods children deare.

7 This God of bliſſe : moſt puiſſant is,
amids his ſaintes echone :
Moſt louely feare : to hym they beare,
which ſtand about his throne.

8 O Lord and God : of hoſtes ſo brode,
who (Lord) ſo ſtrong as thou ?
Euen round about : thy truth ſalth out,
to them which thée allow.

9 Thou canſt repreſſe : the ſeas exceſſe,
by power imperiall :
When they do ſwell : in ſurges fell,
thou makeſt them downe to fall.

Thou

10 Thou Egipt braidſt: and it ſo raydſt,
as wounded carcaſſe proude:
Thou ſcatredſt wyde: thine enemies pride,
ſuch ſtrength thyne arme auowde.

11 The heauens be thyne: wyth all their fhyne,
the earth is thine ful ſure:
The world ſo round: thou dydſt it found,
with all the furniture.

12 As North and South. ſtod thorow thy mouth
thy worde them both dyd frame:
So Tabor Weſt: and Hermon Eaſt,
both hils ſhall ioy thy name.

13 An arme endude: with fortitude,
thou haſt omnipotent:
O let thyne hand: then ſtrongly ſtand,
thy ryght hand hie be bent.

14 As ryghteouſnes: ſo iudgement is,
thy throne and royall ſeat:
With mercy truth: moſt ioyntly ſueth,
before thy face ſo ſwete.

15 O then moſt bleſt: ſuch folke doth reſt,
that ioyeth and fœlth the ſame:
In thy pure light: they walke ſhall right,
O Lord to prayſe thy name.

16 Thy name ſo bright: ſhall them delite,
all day to ioy therin:
And they alwayes: themſelfe ſhall rayſe,
by thy iuſt worde to winne.

17 For thou thy ſelfe : doſt worke their welth,
the ioy of all they? ſtrength :
By thy good grace : thou ſhalt in place,
lyft vp our hornes at length.

18 On God is ſet : our helpe ſo great,
our ſhield he is to tell :
And he our kyng : all health to bryng,
that ſaint of Iſraell.

19 Thou ſpakeſt thus once : in viſions,
to thy ſwete ſaintes full nye :
My helpe I layd : to ſtrong mens ayde,
I chaſe and haunttt him hye.

20 I Dauid found : my ſeruant ſound,
I ſacred hym wyth oyle :
Hym kyng made I : ryght holily,
and Lord of all the ſoyle.

21 Wyth hym my hand : ſhall ſtrongly ſtand,
my power ſhall hym defend :
My valiant arme : ſhall whole hym arme,
for ſtrength I will him ſend.

22 No force ſo fyne : can vndermyne,
hys ſtrength to make him thrall :
No crafty wyle : ſhall him beguile,
by wycked man to fall.

23 I down will bray : his foes aray,
which ſhall hys face reſiſt :
His haters lyke : I will them ſtrike,
and ſtroy them ſhall my fiſt.

My

24 My faythfulnes : and gentlenes,
with hym ſhall long abyde :
In my good name : ſhall ſpring his fame,
hys horne and ſtrength full wyde.

25 Unto the ſea : his raigne ſhall be,
and he the Lord of it :
His right hand ſhall : rule ryuers all,
on fluds as chiefe to ſit.

26 He me full grate : ſhall inuocate,
moſt frankly thus to ſay :
My father thou : my God t'auow,
my helth, my rocke, my ſtay.

27 Yea more then this : I wyll him bliſſe,
my firſt begotten ſonne :
More hie to ſtand : then kings in land,
that yet to earth be gone.

28 I will him kepe : my fauour meke,
for euer hym to loue :
My couenaunt ſall : to hym ſo paſt,
ſhall neuer voyde remoue.

29 His ſéde euen ſo : ſhall ſtable go,
ſo depe I will it plant :
His regall powers : ſhall days and howers,
as heauen ſtand valiant.

30 But if his ſede : from me recede,
and ſhall my law forſake :
Or yet ſhall balke : in all they? walke
my iudgemente them to ſlake.

31 And shall perchance: myne ordinance,
prophane and cast it backe:
Or my precept: as light reiect,
to kepe it shall be slacke.

32 I wyll no doubt: then vysite stout,
to scourge theyr wyckednes:
I wyll them smite: wyth plagues in sight,
to beate their sinnefulnes.

33 Yet wyll not I: my clemency,
wythdraw from them to go:
And lowd to lye: so wyll not I,
my fayth to ieopard so.

34 I list not bayne: my pact prophane,
though they defile theyr south:
I wyll me take: to that I spake,
to kepe my word of mouth.

35 Once sware I dyd: and testified,
my holines to pledge:
From Dauids part: I would not start,
as this may be alledge.

36 That is, his sede: should euer spred,
and neuer should decay:
Hys throne begunne: should shyne as sunne,
in my swete light to lay.

37 As moone in sight: it should be bryght,
though oft it fælth the clips:
These witnes sure: in heauen endure,
Sela. to try my fayth of lips.

But

38 But lo as now: what done hast thou,
thou hast abhord thy Christ:
And him forsakt: and abiect makt,
at him displeasd thou lightst.

39 Of couenant made: thou breakst the trade,
with this thy seruant knit:
His regall crowne: thou rentst it down,
euen flat on earth to sit.

40 His walles as wast: thou battred hast,
and none thou leauest to stand:
Thou breakst hys fortes: & stroyst his portes,
thyne ire seemth now so grand.

41 All they to spy: which iorney by,
tread downe hys raygne in spyte:
The neyghbour next: hys state hath hert,
as laughyng stocke in sight.

42 Who foes therto: in hatred go,
theyr handes thou lyftes on hye:
The enemy coye: thou makst him ioy,
at it, hys iestes to wry.

43 Thou hast whole stynt: hys weapons dynt,
hys edge of sword but blunt:
It had no power: as conquerour,
to wynne as it was wont.

44 Thus hys renowne: thou pulst a downe,
with darkenes all obscurde:
Hys scepter flat: on ground is plat,
dispayre he seth assurde.

45 Thou haſt in déede: thus ſhortened,
hys yong and flouryng dayes:
Thou haſt hym clad: wyth ſhame beſtad,
☞ Sela aſhamed thus he layes.

46 Yow long by day: wylt thou for aye,
O Lord thus hyde thy face?
And ſhall thyne ire: thus burne as fire,
wylt thou thys raigne diſgrace?

47 O call to mynde: in hart yet kynde,
what bryttle date I beare:
Or haſt thou wrought: mankynd for nought,
to ſtroy hym thus in feare.

48 What man is hée: in lyfe ſo frée,
that death ſhall neuer ſée?
Can he eſcape: hys mortall ſhape,
☞ Sela. from graue whole ryd to bée?

49 Where may we holde: thy mercies olde,
O Lord, where do they lygh?
As thou dydſt ſweare: in Dauids eare,
in truth moſt earneſtly.

50 Then call to mynde: ſpite done vnkynde,
O Lord to thyne electes:
What tauntes in breſt: I hold at reſt,
of diuers peoples ſectes.

51 Wherwyth thy foes: haue wrought vs woes,
O Lord deſpitefully:
They threat vs hye: opprobriouſly,
no ſteps of Chriſt to ſpy.

We

52 We may conclude: though we be rude,
the Lord will turne agayne:
The Lord therfore: for euermore,
be bleſt, Amen, Amen.

¶ The Collecte.

ALmighty God moſt true in thy promiſes, and terrible yet in thy iudgementes, graunt we beſeche thee that we may walke faythfullye before thy holye face, to feele the comfort of thy louyng preſence, and where we bee ſcourged at any tyme for ſtraying from thee, that yet agayne we may receyue thy mercy to glorify thy name, Through Ieſus Chriſt, &c.

¶ The ende of the third booke.

Here beginneth the fourth Booke of Pſalmes.

The Argument. Pſalme. XC.

The wofull lyfe: of man for ſinne: here Moſes paynted clere:
Gods grace aduaunſt: mans ſtate deiect: Chriſtes aduent craued here.

1 Lord thou haſt: our refuge bene: as ſanctuary moſt frá
Domine ne refugium. In tyme now paſt: frō age to age: to whō ſafe might we f
(mad
2 Before the hils: had ful their ſhape: ere earth & world w
Frō world to world: true God ỹ art: thy power ſhal neu
(fad

3 Thou doſt retract: mans life to duſt: thou ſo diſſolueſt his trayne
And ſaiſt eftſones: ye Adams ſæde: returne to lyfe agayne.

4 A thouſand yeres: in thy good ſight: as yeſterday that was:
though long they ſeme: yet ſwift thy ſlide: as nightly watch doth pa

5 Thou makeſt thē flow: as fluds in courſe: as dremes they daniſh ly
As early graſſe in ſodentye: doth change hys hue and plight.

6 Which flourth at morne: & groeth ful grene: & gatherth ſtrēgth ful g
But rept it is: at nyght full dym: and witherth dry away.

7 Alike we waſt: and fall away: when thou art wroth for ſinne:
And whyle thys ſence: of wrath doth laſt: afrayd we be therin.

8 Thou haſt detect: before thy face: our ſinnes ful open layd:
Our hydden crymes: our ſecrecies: thy face hath bright dewrayd

9 For all our dayes: do flyde away: in thy diſpleaſant wrath:
We ſpend our yeres: as tale is told: that brittle pleaſure hath.

Our yeres in dais: be ſeuenty ſelde: though ſtrēgth wan eighty mo:
That pride at laſt: were paine and griefe: it paſſe and hence we go.

Thy wrathfull power who can compriſe: no man by reaſonyng:
for more ỹ mā doth feare thy power. thy wrath him more doth wring

That we our days: may nūber right: O teach this wit to vs:
Theyr date ſo fraple: ſhal make our harts: apply to wiſdome thus.

Be thou retournd: O Lord we pray: how long wylt thou depart:
Thy ſeruantes rue: moſt pityfull: intreatable in hart.

Refreſh vs Lord: and fill vs full: with thy ſwete early loue:
To ioy a while: to ſing the laudes: whyle we our breth can moue.

And cheare our hartes: wyth dayes as good: as thou haſt vs afflict:
And as our yeres: haue ſmarted long: with heauy ſcourges ſtrickt.

Thy ſeruantes teach: thy worke deuine: theyr ſtate thy grace to ſee:
That thy renowne: may ſo appeare: to theyr poſteritie.

The cherefull grace: of God our Lord: remayne on vs as now:
Our workes of handes: confirme in vs: our handes O proſper thou

¶ The Collecte.

ALmighty and euerlaſtyng God which art our defenſible refuge in thys oure briefe ſpace of lyfe whych we perceyue to be miſerable, we beſeche thee not to preſſe vs wyth the burden of thy heuy indignation, but ſo nurture vs wyth thy fatherly rod, that we may deſyre theſe eternall dayes of reſte: where thou wyth thy ſonne and holy ſpryte reygneſt eternal God to whome, &c.

The Argument. Pſalme. XCI.

The faythfull man: doth here confeſe: that Gods defence is ſtrong:
Againſt all griefe: that hym can preſe: to ſcape all wo and wrong.

1 Qui habitat in adiutorio.

WHo vnder fence: and couert dwelth,
of God that is moſt hye:
He ſhall be ſure: in ſhadow well,
By God of heauen to ligh.

No dout of thys: ought man to haue: who proofe therof will ma
For God is ſtrong: vs all to ſaue: if fayth to hart we take.

2 The iuſt by fayth: may thus be bolde,
to ſay to God ſo iuſt:
Thou art my hope: my ſtrength and holde,
my God in whom I truſt.

I haue no hope: in worldly thyng: that may be ſene or felt,
Though things I vſe: as nede doth bring: which god for vſe hath d

3 To make the ſcape: he will not miſſe,
all crafty hunters ſnares:
From peſtilence: that noyſome is,
as far from other cares.

When diuel or mā: hys ſoule wil ſpyte: then God wyl helpe hym f
Hys body frayle: ſhal yet be quyte: from plages how fierce they b

4 For vnder wynge: he thée ſhall hyde,
hys fethers thée to bꝛode:
Hys fayth and truth: ſhall fence thy ſide,
as ſhield and buckler good.

As

once in th'arke: theyr wynges ſo wyde: the Cherubins dyd ſplay:
ſeth the henne: her byrdes to ſtryde: to kepe the kyte away.

5 Thou ſhalt not nede: to be adrad,
for feares of all the nyght:
No dart ſo sharpe: ſhall make thée ſad,
that flyeth by day in ſyght.

horrors fell: ſhall ſo preuayle: to make thy hart agaſt:
fortune none: ſhall thee aſſayle: God wyll eye thee ſo faſt.

6 Thou ſhalt eſcape: all peſtilence,
which walketh in darke to noye:
Of ſickneſs ſore: to haue defence,
that bye at none doth ſtroye.

venome bayte: ſhal thee infect: by diuell or man be layd:
God to thee: ſhall it detect: by whom it ſhall be ſtayd.

7 Though thouſandes faſt: to murrein renne
by thee that dwellers bée:
On thy right hand: though thouſandes ten,
do fall: thou ſhalt be frée.

ou nedeſt not feare: what fortune fall: to all the world beſide:
ou ſhalt not ſtand: ſo caſuall: for God ſhall be thy guyde.

8 Yea both thyne eyes: ſhall make thée ſée,
how proud men ſhall decay:
How faythles impes: ſhall ſcourged bée,
for theyr defert I ſay.

ſhall his foes: tread vnder foote: who him & his did hate:
yr lies and brags: them ſhal not boote: with all their cruel ſtate

9 For thou my God: myne onely truſt,
my hope thou art t'endure:
Thou haſt my ſoule: thus made full iuſt,
thy helpe to haue ryght ſure.

Becauſe thou haſt: affiance had: in God who dwelth ſo hye:
He ſhall kepe thee: from chances bad: and be thy ſanctuary.

10 There ſhall no euill: ſo chance to thée,
but all ſhall worke thy wealth:
No plage ſhall nye: thy dwellyng bée,
to ſtroy therof the health.

Thou ſafe ſhalt dwell: protected well: by God, if hym thou fea
From wrathfull men: that be ſo fell: if fayth to God thou bear

11 For he ſhall geue: hys angels charge,
on thée to caſt theyr ſight:
To ſée thy wayes: full ſet at large,
to walke therin aryght.

Hys angels be thy ſeruantes preſt: thy welth and helth to kepe
To worke thy reſt: to prompt thy breſt: thy God in hart to ſek

12 They ſhall in handes: beare thée alone,
to ſtay thy hold aloft:
Leſt thou ſhouldſt hurt: thy foote at ſtone,
els mought thou fall full oft.

If God thou fearſt: & kepe hys wayes: hys ſprite wyll thee pre
Thou nedeſt no dout: to walke in ſtrayes: if god thou vowſt to

13 The Lyons fierce: and adder fyre,
on both them ſhalt thou go:
Thou ſhalt tread doſwn: the Lyons fyre,
and eke the dragon to.

All venome beaſtes: ſhall renne fro thee: they ſhall ſerue thee at will
The diuell ſo ſtoute: thy fayth ſhall flee: though he thy ſoule would (ſpill.

14 Becauſe hys hope: on me he ſet,
I will hym rid from ſhame:
I wyll hym lyft: to make hym great,
becauſe he knew my name.

will ſayth God: my helpe hym ſend: in all hys troublous dayes:
No better cauſe: make me to bend: then that on me he ſtayes.

15 When he ſhall call: and ſue to me,
to hym I ſhall apply:
I will wyth hym: in trouble be,
and ryd hym gloriouſly.

His truſt and fayth: ſhall not decay: hys loue ſhall haue reward.
Though here he wepe: from day to day: yet I hys teares regard.

16 Wyth length of dayes: where lyfe ſhall laſt
I wyll hym ſatiſfy:
I wyll hym ſhew: for louyng taſt,
my ſauyng helth ſo hye.

Though here oppreſt: as vyle outcaſt: the iuſt for ryght doth wayle:
The greater ioy; ſayth God at laſt: ſhall chance to hys aduayle.

Who vnder fence: and couert dwelth,
of God that is moſt hye:
He ſhall be ſure: in ſhadow well,
by God of heauen to ligh.

¶ *The Collecte.*

EXtende O mercifull father through the inuocation of thy holy name thy louing tuition vpō vs thy poore ſeruants that where we be to weake by our own ſtrength to ouercome the crafty and combrous aſſawts of our enemyes, that yet by thy fatherly protection we may bee defended agaynſt al their hoſtylitie, and ſo in pacience paſſe ouer this mortal conuerſation to ioy with thee in the length of dayes in thy bleſſed preſence Through. &c.

The Argument. Pſalme. XCII.

Of ſabboth day (the ſolemne feaſt) doth vs excyte by reſt:
Gods mighty workes: that we declare: loue hym for all the beſt.

1 onum eſt onfiteri.

A Joyfull thyng (to man) it is: the Lord to celebrate:
To thy good name: O God ſo hye: due laudes to modulate.

2 To preach (and ſhew) thy gentlenes: in early mornyng lyght,
Thy truth of worde: to teſtifie: all whole by length of nyght.

3 Upon (the pſalme:) the decachord: vpon the pleaſant lute:
On ſounding good: ſweete inſtruments: wō ſhaumes, wō harpe, wō flute

4 For thou haſt ioyed: my fearefull hart: O Lord thy workes to ſe
And I with prayſe: will inſt reioyce: theſe handy workes of thee.

How

How glorious : O (bleſſed) Lord : be theſe the factes of thyne ?
Thy thoughts be depe : thy counſayles hye : inſcrutable deuyne.

The brutiſh man : (that is) vntaught : is nought of this beſéne:
The fole as is : the carnall man : perceyueth not what it meanth.

When euill men flour : as (doth the) graſſe : & wicked workers bud
Then ſhall they all : come downe at once : for euer drownd in mud.

But thou art hye : (full hye) aloft : as Lord and preſident :
For euer ſtandſt : vnmoueable : and wyſe in regiment.

For lo thy foes : O Lord (ſo ſtrong :) thy foes ſhall periſhe all :
And ſuch as worke : all wickedly : ſhall haue a ſhamefull fall.

My horne (and power) ſhall yet be rayſd : as Unicornes is ſéne :
Euen now I ſeme : as ſwetely dewd : with oyle of Oliue gréne.

Myne eyes (full out) theyr luſt ſhall haue : of all my waityng ſpyes:
Myne eares the ſame : of crafty men : who vp at me dyd ryſe.

The true (elect) and ryghteous man : ſhall floriſhe lyke the palme:
As Ceder trée : in Lybanus : hymſelfe ſhall ſpreade wyth balme.

Depe planted they (in rootes) allway : in gods ſwete houſe to byde :
Shall floriſh lyke : in both the courtes : of this our God and guyde.

In age (moſt ſure) they ſhall encreaſe : theyr fruite abundantly :
Well lykyng they : and fat ſhalbe : to beare moſt fruitfully.

That is (to ſay) they out ſhall preach : this lordes true faythfulnes:
Who is my ſtrength : & mighty rocke : who hateth vnryghteouſnes

¶ The Collecte.

ALmighty God which art the contynuall ioye and perpetuall felicytye of all thy ſaynts whom thou dooſt inwardly water with the dew of thy heauenly grace, wherby thou makſt them to floryſhe like the Palme tree in the celeſtial courts of thy church: we beſech thee that thou would ſo diſcuſſe from vs the burdenous weight of ſinne that we maye enioye their felowſhip: Through. &c.

¶ The Argument. Pſalme. XCIII.

This praith in faith: when ſtormes aryſe: in truſt of helpe full ſure:
But here in raigne: is Chriſt bewrayde: and how his church ſhall dure.

1 Dominus regnauit decorem.

THe Lord is kyng: in hys aray: the Lord is clad wyth ſtrength,
Ye girt hymſelfe: the world is ſure: it cannot rele at length.

2 Thy throne is ſtrong: prepared ſure: from tyme all out of mynde
Thou art that art: all durably: which neuer ende ſhalt fynde.

3 The flouds haue lift: aloft O Lord: the fluds haue lift their boyce:
The ſtremes aſſurge: wyth grieſly waues. thy foes to hie reioyce.

4 But far aboue: all rage of fluds: or dreadfull ſtormes of ſea:
Doth God ſurmount: more excellent: hys enmies all to ſlea.

5 Thy worde is ſure: thy teſtament: is tryed in all aſſayes:
All holines: doth decke thy houſe: O Lord for yeares and dayes.

The

¶ *The Collecte.*

MOſt maruelous God which art begirt round about withall godly maieſtye and power, as thy handy workes in the creation and ſituation of heauen and earth do manifeſtly declare, heare vs we beſeeche thee thy humble ſuters, and inſpire into our hartes faſt fayth to beleue thy worde, perfect our ſoules to confeſſe it in tonge: and cõfirme vs to ſhew the holynes therof in our life to the glory of thy name. Through Ieſus Chriſt. &c.

¶ *The Argument. Pſalme. XCIIII.*

The poore oppreſt: doth helpe implore,
againſt proud iudges myght:
As Chriſt and hie: long heretofore,
be paternes good in ſight.

Deus vltionum dominus.

1 O God and Lord: reuenger ryght,
of ſinne reuenger God:
Now ſhew thy ſelfe: declare thy might,
make haſt to ſhake thy rod.

2 Be thou ſet vp: in maieſty,
thou iudge of all the land:
Requite the proud: accordingly,
and let them feele thy hand.

3 How long O Lord: theſe wycked men,
how long tryumphe ſhall they?
Thy people thus: to ouer renne,
wythout both ſtop and ſtay.

4 They blatter out: euen what they liſt,
ſore wordes they be and proude:
All wycked ympes: wyll not deſiſt,
to daunt and boaſt aloude.

5 Thy people Lord: full ſore they ſyte,
thyne heritage they vexe:
Their poore eſtates: wyth wronges they ſmyte
and threates therto annexe.

6 The widow lo: the ſtraunger eke,
they murther craftely:
The fatherleſſe: they quell alyke,
though deare to thée they ligh.

7 Theyr mouthes thus ſpeake: as harkes deuiſe,
tuſh God ſeth nought of this:
For Jacobs God: ſhall thys aduiſe,
in thys he is remyſſe.

8 Ye doltes of all: moſt brute to ſée,
betyme yet vnderſtand:
When prudent wiſe: when will ye bée?
ye fooles I ſay ſo fond.

9 Can he be deafe: which made the eare,
how harken ſhould not hée?
Who made the eye: can ye hym bleare?
that he ſhould nothyng ſée?

10 Or he that checkes: the heathen els,
ſhall he not you reproue?
And he that man: all wiſdom tels,
ſhall he not you remoue?

The

11 The Lord doth know the thoughtes of man,
to be both fond and vayne:
Your open wronges: how can they than,
eſcape deſerued payne?

12 Then happy is: that man and bleſt,
whom thou doſt chaſtiſe here:
And whom by loue: in law thou teacheſt,
O bleſſed Lord moſt deare.

13 To make hym ſit: wyth patience,
in dreadfull dayes at reſt:
Whyle that to men: of violence,
they? pit be digd and dreſt.

14 For God no dout: wyll not reiect,
hys people them to fayle:
Nor yet forſake: hys lot elect,
to make them long to wayle.

15 Untill that ryght: be turnd agayne,
to dome, as iuſt it ought:
And follow it: ſhall they full fayne,
whoſe harte hath iuſtice ſought.

16 O who wyll vp: for me to ſtand,
agaynſt malignant ſpies?
Or wyll wyth me: conioyne hys hand,
at wycked men to ryſe?

17 If ſome the Lord: had ſent none ayde,
to me in myne vnreſt:
It had not faylde: my ſoule diſmayde,
had dweit in graue oppreſt.

18 But when I ſayd: my fote doth rele,
to note the worldes diſdayne:
Then helpe O Lord: thou didſt me deale,
thy grace dyd me ſuſtayne.

19 As carefull thoughtes: in ſtore dyd ryſe,
when thus my hart dyd boyle:
Thy comfort ſo: dyd me reprye,
my ſoule to ſcape the foyle.

20 Shall wycked ſeates: of tyranny,
cleaue faſt to thee as thence:
That thou ſhould fayne: to ſcourge therby,
the poore by lawes pretence?

21 They cloyne in one: in companies,
agaynſt the iuſt mans lyfe:
The giltles ſoule: of wycked byce,
they whole condemne in ſtryfe.

22 The Lord yet was: to me in ſtreſſe,
a refuge ſtrong of fence:
My God was rocke: as inacceſſe,
my truſt and confidence.

23 He ſhall them quite: their crafty guiles,
as they dyd others cloy:
God ſhall them ſlea: for all theyr wyles,
our Lord ſhall them deſtroy

The Collecte.

NVrture vs O Lord with the ſincere doctrine of thy bleſſed worde, be thou to vs a refuge in time of tribulation, ſo guide vs by true knowledge and vnderſtanding of thy word that we neuer fall from thee Through Ieſus Chriſt. &c.

The

¶ The Argument Pſalme. XCV.

This cherefull Pſalme: { doth inuite vs in voyce: / inuiteth our voyce:
Due laudes to God: { in our hymnes to rebounde: / in hymnes to ſounde:
With lowly hartes: { in hys grace to reioyce: / that we reioyce:
His worde to heare: { as we duely be bound: / as we be bound.

Venite. 1

O Come in one: { let vs ſing to the Lord: / to prayſe the Lord:
And hym recounte: { for the ſtay of our wealth, / our ſtay and wealth:
All harty ioyes: { let vs duely record: / let vs record:
To this ſtrõg rocke: { to the Lord of our health, / our Lord of health.

2 His face with prayſe { let vs ryſe to preuent, / let vs preuent,
Hys factes in ſight: { to the world to denounce, / let vs denounce:
Joyne we I ſay: { in our ioyfull aſſent, / in glad aſſent,
Our pſalms & hymns { let vs early pronounce, / let vs pronounce.

3	For why this Lord:	is a God of a might, is God of might,
	For helpe at néede:	Upon whom we m̄ay call: whom we may call.
	A puissant kyng:	in hys radiant lyght: in hys brght lyght,
	He passth all Gods:	by his rule ouer all: by rulyng all.
4	All coastes of earth:	in hys power do ligh: by hym do ligh:
	His celles and groundes:	be they neuer so depe: though they be depe:
	As fast by hym:	be the mountaynes on hye: stand mountaynes hye,
	And stoupe to hym:	be they neuer so stéepe: though they be stéepe.
5	The sea is hys:	as the worke of hys handes, his worke of handes,
	Her ryse and fall:	with her mutable rode, with all her rode,
	The land from her:	by authoritie standes: by power standes,
	Whom God so stayed:	for hys stable abode: for hys abode.

6 O then come we: {let vs humbly adoze,
let vs adoze,
And proſtrate ligh: {be we dolwne on our knées,
on both our knées:
He made vs all: {both the riche and the poze,
both riche and poze:
Both kyng and ſlaue {in theyr priuate degrées:
in theyr degrées.

7 For God he is: {as our Lord and our ſtay:
our Lord and ſtay,
Hys people we: {in hys paſture to reſt:
in paſture neare:
His flocke of hand: {for he lead vs in way:
who leadth our way:
His voyce to day: {if ye heare at the leſt,
if well ye heare.

8 Belware ſay I: {that ye harde not your hartes,
ye hard no hartes,
Agaynſt hys grace: {when he byd you repent,
to you ſo ment,
As deſert ſaw: {in a ſtrife ouerwhart:
once ſtrife ozelwhart,
Lyke tempting day: {of an eluiſhe entent,
of mad entent.

9 In which paſtyme: { as your fathers afore, your fathers olde,
Dyd tempt my ſtrength: { to aſſay what I could: to proue my myght,
They proued but me: { in a mocke and a ſcorne: in ſcorne to bold,
Where yet my workes: { might they ſée if they would, they ſaw in ſyght.

10 Full forty yeres, { dyd I chyde with this age: I blamde this age,
Great griefes by them: { did I ſuffer in mynde: I felt by thys:
I ſayd euen thus: { whē I ſpied how they raged, to ſpy theyr rage,
They erre in hart: { in my wayes be they blynde: my wayes they miſſe.

11 To whom I ſware: { in myne angry reproche, all wrathfully,
By theyr foule ſtrayes: { was I forſt therunto: thus forſt therto,
If they ſo euill: { to my reſt ſhall approche: my reſt ſhould ſée,
Then blame haue I: { if it euer be ſo: if it be ſo.

The

¶ The Collecte.

LOrd of all ſaluation, beholde we beſeche thee the ſheepe of thy paſture redeemed by thy precious bloud, graunt that iu prudence we accepte thy voyce to be ruled therby, at laſt to ioy wyth thee in thy reſt perpetuall, through, &c.

The Argument. *Pſalme. XCVI.*

This Gentiles calleth: to (chriſtian) fayth,
In Chriſt to ioy their head:
In whome all power: and glory layth,
To iudge both quicke and dead.

Cantate.

1 OSyng (I bid) to God the Lord,
A ſong of new deuiſe:
Let all the earth: his prayſe record,
for grace moſt new ſhall ryſe.

2 (Unto) thys Lord: ſo new ſing aye,
And prayſe hys maieſtie:
Be tellyng forth: from day to day,
His great benignitie.

3 To Gentiles him (loke ye) declare,
Hys glory tell them all:
And ſhew all folke: wyth all your care,
Hys workes moſt martiall.

4 For why (no dout) this Lord is hye,
Aboue all prayſe ſo famde:
To be moſt drad: ryght worthely,
Aboue all Gods ſo namde.

5 For all (euen all:) the hethen gods,
Be vayne, be things of nought:
This Lord in heauen: hath his abode,
and heauens by him were wrought.

6 All glory (prayſe all) worſhip, fame,
Be his as ornament:
All prayſe and power: be his to name,
In heauenly firmament.

7 Ye ſtocks (of men) and familyes,
Of peoples, bring this Lord:
Bryng ye this Lord: as comly is,
All laud for power of worde.

8 Yea glory geue (all ye) full true,
To his ſweete name moſt hye:
Heaue vp your giftes: preſent hym due,
His courtes thus drawe ye nye.

9 Before this Lord (his face) bow downe,
Before his holy grace:
Ye dwellers all: in fielde and towne,
Dread his mighty face.

10 Tel ye (I ſay) the Gentiles all
This Lord his raigne hath pight:
The world is faſt: not lyke to fall,
And he ſhall iudge in right.

11 Let heauens (ſo hye) be glad ſo pure,
Let all the earth reioyce:
Let all the ſea: in furniture,
enhaunce theyr cherefull voyce.

The

12 The(fruitfull)fieldes : and all therin,
Ought now reioyce full lite :
Than ſhall all trées : In woode be ſéene,
to gether ioye in ſight.

13 Before this Lord : who (ſhortly) comth,
For come to rule is he :
To iudge the worlde bright brightfull dome,
His flocke by verytye.

The Collecte.

O God almightye creatour of heauen and earthe, whoſe prayſe the whole ornament of them both doth daily magnifie, we beſeche thee that as we confeſſe the victory of the croſſe, ſo we may renounce all heathen errour, to beholde the glory of thy ſeconde commyng, wyth full ioy of our conſciences, through Ieſus, &c.

The Argument. Pſalme. XCVII.

This Pſalme in ſprite : doth gratulate,
Chriſtes kingdome cleære : immaculate :
Wherby ſuch lyght : hath God detect,
That truth was raiſde : and lyes deiect.

Dominus regnauit.

1 THe lyuing Lord: doth raigne as king
The erth therfore: full glad may ſing
The iles may ioy: ſo many ſene,
That he is come to make thē clene.

2 Thicke cloudes and darke: be him about,
On wycked men : to thunder ſtout :
Both iuſtice right . and equitie,
Of his high throne : the baſes bée.

3 The fyre him goeth : before in ſight,
With blaſing leames : of fearefull lyght :
By which full wyde : he doth enflame,
Hys foes to burne : which ſcorne his name.

4 His lightninges ſhyne : the world full out,
On euery ſide : whote ſparkes to ſpout :
The earth at ſight : for feare doth quake,
No puiſſance can : reſiſtence make.

5 The mountaynes hye : as waxe did melte,
At God his face : thus preſent felt :
I ſay at face : of Lord ſo hye,
The earth dyd feale his maieſtye.

6 The heauens declare : his rightwiſnes,
When he by them : ſtrikth wickednes:
All peoples thus : his glory ſawe,
How drad he is : whom all ſhould awe.

7 Aſhamde be all : which Idols ſerue,
Who choſe vayne gods : from God to ſwerue
Ye angels all : which ſeruauntes be,
Come worſhip hym : bowe downe your knée.

8 So Sion ioyed : in hearing this,
And Iury ioyd : in townes of hys :
O Lord for theſe : thy domes entent,
That ſuch ſhould haue : ſharpe puniſhment.

9 For thou O Lord, doſt all excell,
That here by low : in earth do dwell :
Eralted far : in name thou art,
Aboue all Gods : ſo new vpſtart.

10 O ye that loue : thys Lord ſo hye,
Hate ye all vyce : of malmetrye :
He kéepth theyr ſoules : who ſerue hym pure,
From wycked hand : to ryd them ſure.

11 Now lyght is ſprong : to ryghteous man,
That day from darke : diſcerne he can :
And ioy is ſalne : to rightfull hart,
From whence no power : can hym depart.

12 Then ioy ye iuſt : in thys your Lord,
Thys lyght, hys grace : alway record :
Hys holines : well thynke and thanke,
Hys name confeſſe : therin be franke.

¶ The Collecte.

O Lord the preſeruer of all thy faythfull ſayntes on whom as on thyne electe portion thou dooſt perpetually raigne, inſpire we beſech thee into our harts the bright beames of the ſcriptures of thy prophets and apoſtles, that what ſoeuer as yet remayne in our hartes as ſauoring the olde carnall blyndnes of our originall darknes, may be illitened by the heauenly lyght of thy holy ſprite, to whom, &c.

The Argument. Pſalme. XCVIII.

Here thankes be done : } that God (in worde) moſt true,
Sent Chriſt his ſonne : } mans loſe (agayne) to cure :
All thinges that bee : } muſt laud hym (euer) due,
Cantate. *Such peace to ſee : } reſtord (in earth) ſo ſure.*

1 Syng ye all new : to God (a ſong) on hye,
For he moſt true : hath meruels (newly) wrought
Hys able hand : hath (wonne hym) victory,
Hys arme ſo grand : this helth (to man) hath brought

2 The Lord of loue: thys health hath (open) layd:
So man to moue: to serue (in hart) aryght:
Hys righteousnes: he hath full (plainly) splayd,
For they redresse: to Gentiles (eyes and) syght.

3 He cald to mynde: hys (gentle) mercies fre,
To Jacob kynde: hys truth (and fayth) to kepe:
The earth all whole: thys helth dyd (fully) se,
O hym extoll: thys God (our Lord) so meke.

4 Thou earth sing out: all whole (I say) full glad,
In voyce most stout: with (gentle) musikes sound:
To God thy Lord: (reioyce) for mercy had,
Thy songes record: thou art most (duely) bound.

5 Yea sing in harpe: to God (and Lord) so hye,
Sing round & sharpe: wyth all thy (tunes and) stringes
Wyth harpe bid I: with (note of) Psalmodie:
Your voyce apply: to ioy these (heauenly) thinges.

6 With trūpets blow: wyth shaulme so (swetely) sing,
Both hye and low: extende your (harty) strength:
Make iubilies: before this (heauenly) king.
For Lord he is: to serue (I say) at length.

7 Let eke the seas: roze out in (merie) chere,
Thys Lord to please: wyth all her (fishe in) store:
The world so round: and (all the) dwellers there,
your voyce rebound: to prayse (this Lord) the more.

8 The floudes a like: Let (them now) clap their hands
This Lord to seke: (wyth man) in ioyfull hart:
The mountayns hie: (so bouge) aboue the landes,
Let them be by to daunce (wyth man) in part.

To

9 To God do this: let it (in ſight) be plyed,
For come he is: (as lord) to iudge the land:
Hys iuſtice ſword: the worlde ſhall (iudge and) guide,
Hys equall word: to all ſhall (euenly) ſtande.

¶ The Collecte.

POure into our harts O Lord thy healthfull grace, which thou haſt reuelde to all Gentiles ſo ſpred by the rightwiſnes of thy goſpel, we hūbly beſech thee that as thou once cameſt to be iudged and condemned for vs moſt miſera le ſinners ſo at thy next returne thou would graunt vs mercy to eſcape thy fearefull iudgement, for whom thou tokſt vpon thee to be condemned for the raunſome of our ſinne: to whom with the father. &c.

¶ The Argument. Pſalme. XCIX.

Swete Chriſt his raigne: this Pſalme compriſth,
As Rabins all: can ſay no leſſe:
God graunt that they: with vs would ryſe,
To ſing theſe thankes: to hym in fleſhe.

Dominus regnauit iracſcantur.

1 THe Lord to raigne: is bent therin,
All folke ought than: his preſence dread:
He ſitteth betwixe: the Cherubin,
Let all the earth: then quake I reade.

2 This Lord is great: in Zion ſcene,
Where power he ſheweth: & ruleth with loue
And hye he is: on all the Heathen,
If they a like: their hartes would moue.

3 O let them all : thy name confesse,
The bad to beate : the good to blisse :
For greate it is : in fearefulnes,
The power therof : most sacred is,

4 All Princely power : loueth equitye,
And equitye : thou broughtst in sight:
In Jacobs stocke : thou didst applye,
To iudgement true : and iustice right.

5 Our Lord this God : O magnifye,
Both Jewes and Gréekes : your wayes relét,
To his fotestole : his sacrarye,
Bow downe your knées : most reuerent.

6 As Moses méeke : so Aaron graue,
Were chiefe his priestes : so Samuell :
Among them were : his power to craue,
They cryed to God : he hard them well.

7 To them in cloud : spred pillour like,
He spake as all : the people sawe :
They did his hests : and statutes kepe,
Which he them gaue : in pact for law.

8 O Lord our God : thou hardst them iust,
And spardst them Lord : for thine owne sake,
Yea when with plagues : thou didst thē thrust,
For foule attempts : which they did make.

9 Extoll this God : our Lord so frée,
Fall downe before : his holy hill :
For God our Lord : in maiestye,
Most sacred is ; and iust in will.

The

¶The Collecte.

THou art both Lord and king we moſt humbly cõfeſſe it right deare ſauiour although the Iewiſhe phariſeyes ſaye the contrary, thou only gouernſt the hartes and conſcience of men: and by thy only grace dooſt iuſtifye the ſame, we beſeche thee ſo to rayſe vp the piller of thy heauenly light to ſhyne to our ſoules that we may be alway defended from all errour and aduerſitie to offer vnto thee the ſacrifice of prayer in thankes geuing, who liueſt & raigneſt one god with the father. &c.

¶The Argument. Pſalme. C.

All men of breath: but temporall,
Which Pilgrimes walke: this earthly Ball:
To ioy be bid: here ſeuerall,
To God in dayes: moſt feſtiuall.

Iubilate Deo.

1 O Ioy all men: terreſtriall,
Reioyce in God: celeſtiall,
I byd not Iewes: eſpeciall,
But Iewes and Grẽkes: in generall.

2 Serue ye thys Lord: heroicall,
Wyth ioy of hart: effectuall:
Seke ye hys ſight: potentiall,
Wyth hymnes of myth: moſt muſicall.

3 Know ye thys Lord: imperiall:
As God vs made: originall:
Not we our ſelues: he vs doth call,
Hys folke as flocke: kept paſtorall.

4 Hys gates and courtes : tread vſuall,
Wyth laudes and hymnes : poeticall :
Geue thankes to hym : continuall,
And bleſſe his name : moſt liberall.

5 For why this Lord : ſo principall,
Is ſwéte, hys grace : perpetuall :
Hys truth of word : ſtand euer ſhall,
With hundreth thankes : thus ende we all.

¶ *The Collecte.*

O Lord and father of all honor & glory, ſhew vs thy mercy, and graunt thy grace that we may ſpiritually reioyce in the laude of thy name, and ſo in ſpryte to ſerue thee, that we maye feele in our hartes the delectable comfortes of thy true promiſes made to vs the poore flocke of thy paſture, ſo to ioyne to thee our louyng paſtor, to come at the laſt to thy heauenly folde, where thou raigneſt with the father and holy ghoſt one God, &c.

¶ *The ende of the ſecond Quinquagene.*

¶ The

third and laſt Quinquagene of

Dauids Pſalter, tran-

ſlated into Engliſhe

Metre.

The Argument.

Pſalme. CI.

When Dauid long: was kept from raigne,
This Pſalme he ſang: to eaſe his payne:
How kinges ſhould rule: here ſee you playne,
As he would fayne,

1 Miſericordiam & iudicium.

BOth mercy méke: & iudgement right,
In Metres ſong: I wyll endight:
To thée I will: Lord ſing in ſight,
With hartes delyte.

2 I wyll my lyfe: beare ſtrayt in way,
If thou from me: goeſt not aſtray,
In all my houſe: cleane hart ſhall lay,
Without denay.

3 To wycked déede: none eye ſhall ſtand,
And hate I wyll: all rebels band:
To ioyne wyth me: I wyll wythſtand,
wyth hart and hand.

4 A froward hart: and wilfull ſtout,
From my whole ſight: ſhall flée full out,
To me ſhall clout: no wycked rout,
Wythout all dout.

5 Hys neyghbour who: ſkyngth priuily,
Hym will I ſtroy: all vtterly,
I will not beare: proud hart or eye,
Wyth pleaſure hye.

6 True men in earth : I wyll me get,
Moſt nye to eye : wyth me to ſet :
Who walketh moze ſtrayt : ſhall ſerue me bet
Wythout all let.

7 From far my houſe : they ſhal be ſent,
Who guiles can forge : or lyes inuent,
None eye on them : ſhall firme be bent,
Wyth myne aſſent.

8 Yea ſone by day : I will deface,
Proud men in earth : of wycked trace,
To dryue all ſhrewes from Gods good place,
Wythout all grace.

The Collecte.

ALmightye God which art God of power incomprehenſible, which ſheweſt to thy ſeruants ioyntly both mercy and iudgement : Graunte we beſeche thee, ſo that we may faithfully loue thee, truly to follow thee in all godlines, through Chriſt, &c.

The Argument. Pſalme. CII.

Here man in eare : moſt pituouſly,
Wiſheth Syon built : defaſt in ſhame,
He moueth hys long : captiuitie,
Chriſtes heauenly church : wiſhe we the ſame.

1 Domine exaudj.

LOrd to thée : I cry and call.
My prayer heare : O louinglye.
Thou art my Lord : moſt liberall,
Receyue my ſute : admyt my cry.
Wyple

2 While thus I mourne · hide not thy face,
From my diſtreſſe : ſo wrathfully :
Enclyne thyne eares : and heare my caſe
But ſone in haſt : O aunſwer make.

3 My dayes lyke ſmoke : ſlyde faſt apace,
Conſume they do : no reſt they take :
As fier brandes : my bones are brent,
Theyr liuely powers : my ſpirites forſake.

4 My wounded hart : lyeth impotent,
As witherd hay : cut downe by ſithe,
To eate my bread · from me it went,
On me ſo ſore : this trouble lyeth.

5 For gronyng lowde : in thys diſtreſſe,
My wofull hart : oh panth and ſith,
That ſcant to ſkin : cleaueth any fleſh.
My bones be ſene : thus waſt I lay.

6 Lyke Pellicane : in wilderneſſe,
I am, which ſing : but wele away,
As Owle that flæth · all birdes in ſight,
In deſert darke : which loueth to ſtray.

7 Full watch I kepe : both day and night,
Myne eyes no ſlepe : can take for mone,
To Sparow like : that leaueth her flight,
In houſes eues : which lowerth alone.

8 All day my foes : do me reuyle,
Wyth tauntes they ſport · when I do grone,
Theſe boaſters mad · at me ſo vyle,
Agaynſt my ſoule all ſworne they bée.

9 My bread that I : eate all this whyle
Was alhes lyke : in taſte to ſée,
My drinke with teares : with weping menkct.
So many griefes : afflicted mée.

10 My ſoule with cares : was full beſprenct,
To note thy wrath : and heauy frowne,
Thou liftſt me vp : as I were ſtrengthd,
But ſone moſt weake : thou threwſt me down

11 My dayes drawe low : as ſhadow falth,
When darke comth on : in field and towne,
I wyther like : as bloſome palth,
My colour wanneth my moyſture dryeth.

12 But thou yet Lord : as thée befalth,
Art permanent : no man denieth,
Thy memory : ſhall aye remayne,
Where fall to duſt : my nature hyeth.

13 I know thou wylt : once ryſe agayne,
To pitie (Lord) ſwete Syon mount,
To ſhew hys grace : the tyme conſtraynth,
The tyme is come : by iuſt account,

14 Thy ſeruants lo : deſire in hart,
To ſée her ſtones : to building mount,
They pitie her : to ſpie her ſmart,
To marke her thus : in duſt oppreſt

15 The Gentils ſtraunge : wyl ioyne their part
To feare Gods name : of all the beſt,
Ye kings of power : in earth all whole
Shall prayſe thy name for worthieſt.

When

16 When this the Lord : ſhall hye extoll,
In buildinges freſh : this Zyon place,
And her in booke of fame enroll,
When glozy bzyght : ſhall her embzace.

17 And when they ſée how he is bent,
To pozre mans ſute : in tender grace
And will not be : ought diſcontent,
To ſcozne theyr cryes : both all and ſome.

18 This thyng thus done as monument,
Shall wzitten be : foz folke to come,
That countries whole : which ſhall ariſe,
May laud thys Lozd : wyth hye renome.

19 Foz God from hye : hath caſt his eyes,
When holy is : his ſacrary,
Thys Lozd from heauen : in gentle wiſe,
Hath lokt to earth : to heare the cry.

20 To heare I ſay : the wofull playntes,
Of men faſt bound : in miſery,
To loſen them : from theyr conſtrayntes,
Which were at deathes doze very neare.

21 That they might ſhew . to all hys ſaintes,
In Zyon place : Gods name ſo deare,
To tell all out : Jeruſalem,
His wozthy laudes : in open quere.

22 When people whole : ſhall mete in realme,
Of all eſtates : which this ſhall know,
To ſerue this God : ſo good to them,
All reignes to hym : ſhall them bekow.

23 Though God as yet: my ſtrength hath beate
From captine ſtate: to iourney ſlow
Though he my dayes: hath ſhort entreat,
I Zyon truſt: yet built to ſpy.

24 I will hym thus: with wordes intreat,
Ah God my God: to waſtefully,
Cut not my dayes: by halfe away,
Where thy yeares laſt: eternally.

25 Thou laydſt the earth: in ſtable ſtay
At firſt full ſtrong: by power deuine,
The heauens euen ſo: none will denay,
Be wrought by thée: with all their ſhyne.

26 They all ſhall quayle: thou yet ſhalt holde,
As garmentes worne: ware thinne and fine,
Thou ſhalt them change: as veſtures olde
They ſhall be changd: thus temporall.

27 But thou art ſtill: as we behold,
And art that art: perpetuall,
Thy yeares in length: ſhal ſtand in déede,
For féele defect: they neuer ſhall.

28 We truſt the more: thy ſeruants ſéede,
Olde Abrahams ſtocke: ſhal not decay,
Their iſſue Lord: by thée ſhal ſpede,
Before thy face: to dwell for aye.

The Collecte.

O Lord moſt mercifull protectour of all them that be in trouble, who in thy ſelf art god euerlaſting, ſhew thy mercy vpon vs ſo frayle and tranſitory as we be, that we may reioyce in thy ſauyng helth, through Chriſt, &c.

The

¶ The Argument. Pſalme. CIII.

The righteous man: whom God doth feede,
Enioyneth his ſoule: due laudes to ſing,
For his great loue: who knowth his nede,
From griefe and payne: his hart to bring,
Who ſteyth his ſtate: all voyde of dread,
His dayes in peace: with ioy to lead.
Thus playth his ſtring.

ℌ ℌ

1 Benedic anima mea.

ARiſe my ſoule: bliſſe thou the Lord,
Addreſſe thy ſelfe: his name to ſpread,
My ſenſes all: wyth iuſt accord,
Within without: do it in dede,
Hys holy name: due prayſe record,
Thus byd ye be: in his true word.
So often reade.

2 Reuolue the ſame: in gratefull mynde,
My ſoule I ſay: to thée agayne,
His benefites to tell full kynde
To thée it is: moſt certaine gayne,
To God who will: him faſter bynde,
Of his good grace: the more ſhall fynde
I tell thée playne.

3 Of all thy ſinnes: the giltines,
He pardon giueth: full louingly,
In all thy ſores: of heuines,
Thou mayſt in hym: haue remedy,
If thou to hym: makſt thine acceſſe
In ſtable hart: with faithfulues,
Thine eaſe to ſpy.

4 His ſauing helth : comth preſtly on,
To ryd thy life : from perils all,
To make thée ſcape : confuſion,
He geueth good eare : whan thou doſt call,
With mercy kinde : euen he alone,
With round defence : he crowneth thy mone,
No tyme to fall.

5 With all good thinges : in pleſantnes,
He fédeth thy mouth : he filleth thy will,
As Egle vſeth : her new to dreſſe,
In age for ſtrength : to call her bill,
So he thy yeares : reuiueth afreſhe :
Such youth in age : can God expreſſe.
O prayſe hym ſtill.

6 The Lord can frye : all wicked wayes,
All wrong to right : whan he ſéth beſt
And though he ſendth : ſome bitter dayes,
He can them ſwéte : with ioyfull reſt,
True iudge he is : the iuſt to rayſe,
Whan force he beares : his truth to prayſe,
Than ſtay thy breſt.

7 To Moſes once : God did declare,
His wayes his will : and all his trade,
His prouidence : and daily care,
To kepe his flocke : with gentle ayde,
To Iſraell what will he bare,
Their practiſe ſhewth : how they dyd fare,
So ſafe to wade.

They

8 They proued the Lord: moſt pitifull,
Whole bent to grace: in tyme of nede,
They felt hys helpe: moſt mercifull,
To anger ſlow: but preſt to mede,
Ye pardon ſhewd: moſt plentifull,
To hartes contrite: and ſorrowfull.
For they muſt ſpede.

9 As do ſterne Lordes: in cruelnes,
Allway he is: not chidyng ſore:
He kepth not ire: the pore to preſſe
He mercy hath: in louyng ſtore,
And when he fumeth: for giltines,
Yet mercy ſtaith: hys gentlenes,
Prayſe hym the more.

10 A proffe hereof: in vs all ſpy,
He ſerueth not vs: as we deſerue
As our foule ſinnes: for vengeance cry,
But fedth our want: our nede to ſerue,
Though hym we greue: as wretches thrall,
Ye guideth our life: and ſtayth our fall.
Not far to ſwerue.

11 How hye the heauens: this earth ſurmount
So far doth grace: our gylt excell,
Hys mercies great: moſt hily mount,
Upon thoſe men: in feare who dwel,
Which low in hartes: theyr faultes recount,
To worſhip hym: as feare is wont.
O loue hym well.

12 How far the Eaſt : is wyde from Weaſt,
Whoſe coaſtes and termes : ſhal neuer méete,
So farre our ſinnes : be ſet at reſt,
By hys good gift : and pardon ſwéete
Though bs he beateth : as he knowth beſt
No wrath it is : but loue of breaſt.
No irefull heat.

13 For lyke hys chylde : the father vſeth,
To nurture hym : by chaſtiſement,
Hym farre to draw : from vayne abuſe,
And yet but loue : and pity ment,
So God to man : doth mercy vſe,
Who hym to feare : doth not refuſe.
And will repent.

14 For he doth know : our nature fraile,
Wherof and whence : we all be made,
But duſt and clay : who ſone may fayle,
Wyth weyght of earth : all heauy lade
Hys grace ſéeth this : to our aduayle,
Els ſhould we all : both wepe and wayle.
Full euill apayde.

15 Who markth of man : hys yeres in trade
Shall ſpy hys lyfe : but miſery,
Euen like to herbe : though grene in blade,
That witherth ſone : to hay ſo dry,
For lyke as flowers : in field do fade,
So wafteth man : anone decayd.
In vanitie.

Thys

16 This freshly flower : if wyndes so sterne
Do hym once shake : he falth away,
That where he grew : no man can learne
For brittle flesh : hath brittle stay,
Hys terme but short : to tyme eterne,
By death once past : none hym discernth
From dust and clay.

17 Though nought made here : can euer last,
Gods mercy yet : holdth stable hand
On hym that feare : to hym hath cast,
From age to age : in euery land,
Hys righteousnes : is set full fast,
To man bestowd : it will not wast
But aye shall stand.

18 These men I meane : of louely feare,
Be such as kepe : hys godly wyll
Which fast in mynd : hys worde do beare
In hart and tong : to kepe it still,
And alway geueth : full ready eare
To God theyr Lord : to them so deare
To learne hys skill.

19 Thys Lord in heauen : hath set hys place
From whence he séeth : all mortall wayes
Who rightly goth : who halth in pace:
As lyfe he ruleth : so death he stayes,
All rule doth stand : in hys good grace,
The good to kepe : the bad to chace.
To short hys dayes.

20 O prayſe thys Lord: ye ſprites of hys,
Ye angels pure: of ſtrength ſo great,
Ye worke hys wyll: ye neuer miſſe,
Hys power ye know: hys royall ſeat,
Ye know what Lord: what God he is,
Ye heare hys voyce: ye ſee hys bliſſe.
Hys laudes intreat.

21 O prayſe the Lord: all ye hys hoſtes,
Ye armies cleare: of heauenly ſtarres,
Ye ſprites ſo ſwift: ye firy ghoſtes,
In peace ye ſerue: ye rule hys warres
To do hys wyll: ye renne as poſtes,
In heauen and earth: in all theyr coaſtes.
As miniſters.

22 O all ye workes: what names ye haue,
In all the world: recount his grace:
To make you all: he dyd withſaue,
Aduaunce thys Lord: in tyme and place,
O thou my ſoule: of thée I craue,
Extoll this Lord: he wyll thée ſaue.
From wofull caſe.

ALmightye God creator and defender of all thy creatures, ſpecially of them which do put theyr truſt in thee, defend vs thy poore ſuppliauntes from all aduerſitie that is ſet agaynſt vs, thou ſeeſt howe weake we be of our ſelfe, aſſiſt vs therefore O Lorde with thy godly protection to glorifye thy holy name in earth as thy holy ſprites doo in heauen, thorough Chriſt, &c.

The

The Argument. Pſalme. CIIII.

This Pſalme ſetth out : for prouidence,
Almighty Gods : magnificence :
His Wiſdome, power : his goodnes eke,
Of night, of day : of yere, of weeke,
His excellence : all thyng doth kepe.

1 Benedic anima mea.

O Prayſe my ſoule : the Lord of name,
O Lord my God : of worthy fame : } O hym proclame,
Thou dooſt excell in dignitie, } Prayſe his degree.
Wyth honour clothd and maieſtie.

2 For he is clad : moſt cleare wyth light,
As he were deckt : wyth veſture brycht : } O ſeke hys ſight,
He ſpreadth the heauens : as vayle moſt fyne, } To hym incline.
Where lyeth hys grace : and power deuyne.

3 The vpper heauens : be ſo arayde,
Wyth waters lyke : as beames be layde :
The cloudes he makth : hys charet ſwift, } O hym eſteeme,
On wynde the wynges : hys walke he liſth, } Expend hys gyft.

5 And he doth make : hys aungels ſpirites
In wyndes and blaſtes : to worke theyr mightes : } O loue his lightes
The flamyng fier : is miniſter, } Truſt hym intiere.
Whoſe worde to do : they waite full nere.

6 He ſetteth the earth : on baſes ſound
The ſeas they be : O wondrous ground :
The world to ende : it ſhall not reale, } O hym rebound
It can no change : ne ruine feele. } Hys myght reueale.

7 Wyth waters depe : this earth was ſhet,
As it wyth coate : all darke beſet
For once the ſeas : as mountaynes ſtoode, } O prayſe hym yet :
Holt hye aboue : as raging floud, } Repute hym good.

7 Though thus they waues: the waters ſpred
At thy rebuke: they ſwiftly fled:
At thy rough voyce: in thunder hard,
They fast gaue vp: their hold and warde.
O hym a drede:
His strength regard

8 The hils then hye: in sight dyd mount
The fieldes fell low: as now they wont:
As them thou stowdſt in moſt due place,
They stand euen ſo: they moue no ſpace.
O hym recount:
Ertoll hys grace.

9 To all thynges made: thou gaueſt hys roume
Their proper place: not out to come:
Thou dooſt the seas: in boundes repoſe,
Not backe to turne: the earth to cloſe.
O hym renome:
His hand diſcloſe.

10 He ſpringes ſendth out: to floudes to grow
And they in sea: diſcharge we know:
Betwene the hyls: they kepe their flote,
To freſh the earth: with new greene coate.
O hym betrow
Hys larges note.

11 All beaſtes of field: there drynke their fill:
They ſeke them nedes: though fed on hill:
The aſſes wilde: they ſlake their thirſt
Moſt dry which be: ſo made at firſt.
O marke hys wyl
His care betrift.

12 Their fethered foules: ſeke harborow
As nye their drinke: they ſit on bough:
Where bydes do chirme: the trees among,
To God their Lord: in cherefull ſong.
O hym auow:
And praiſe hym long

13 He wetith the hyls: and makth them ſoft,
From heauenly cels: by dewes aloft:
By fruteſull cloudes: which wrought his hand
The ſhowers fall down: to moyſt the land.
O laud him oft:
Him vnderſtand.

14 He maketh for beaſt: the graſſe to ſpring,
And herbage els: for man to bring:
To ſerue hys néede: his bread to get,
In earth ſuch vſe: in beaſt he ſet.
{O ſerue this king:
{His actes intreat.

15 Whence wyne is geuen: mans hart to cheare,
And oyle his face: ſo bright to cleare:
And bread fro thence: he doth addres,
Mans hart to ſtrength: in ſtablenes.
{O count him deare:
{Hys laudes erpreſſe.

16 The Lordes own trées: by man vntyld,
Wyth Sap by ſhowers: be fully fild:
As Ceders hye: of Libanus,
Which he hath plant: right plentuous.
{O praiſe him milde:
{His care diſcuſſe.

17 In theſe hye trées: the birdes do neſt,
God geueth them wit: to ſéeke theyr reſt:
The Storkes there build: and houſes haue,
In trées of fyre: themſelfe to ſaue.
{O loue him beſt:
{His loue ingraue.

18 The mountayns hye: a refuge bée,
For buckes and beaſtes: of Venerie:
And ſo the rockes: all inacceſſe,
To Conies bée: theyr ſikerneſſe.
{O praiſd be hée:
{Hys workes confeſſe.

19 The mone he made: for ſeaſons due,
The nyght to cleare: wyth chaunges new:
The ſunne ſo hye: a creature,
Hys down fall knowth: and kéepth it ſure.
{O god enſue:
{Hym worſhip pure

20 And after day: thou bringſt in darke,
So nyght comth on: and blyndnes ſtarke:
The Sauage beaſts: yet gayne therby,
So créepe they forth: to fæde full ſlye.
{O note hys warke:
{Hys reed eſpy.

21 The Lyons whelpes: moſt fierce they roze,
In rangyng long: of pray the ſtoze: } O hym adoze:
They ſeke by darke: their ſuſtenance, } Hys woꝛke enhan
Prepard by Gods: good ordinance.

22 When ſunne returnth: and ſhewth hys riſe,
Expellyng darke: hys light ſurpaſſth: } O thys aduiſe:
Theſe beaſtes by heapes: then ſone remoue } Hys prudence loue.
They kepe theyr dens for lyght aboue.

23 Thus man goth forth: hys woꝛke to do,
Woꝛe bold that they: be thus ago: } O ſtand hym to:
To tillage true: he maketh hys gate, } Recount thy ſtate.
And ſpendth hys day: till it be late.

24 O mighty Lord: my fort and holde,
Holw be thy woꝛkes: tride manifold: } O hym behold:
Thou madeſt them all: in wiſdome hye, } Hym magnify.
Of thy great goods: full therth do lygh.

25 The ſea ſo houge: the Ocean,
So large in armes: and ſpace for man: } O ſearch it than
Theare liuing things: ſaunce number creepe } This meruel ſek
Great beaſts and ſmall: therin do keepe.

26 Their ſhips by ſayles: the bilowes paſſe
Where men tranſport: theyr warely traſſe: } O marke this eaſe:
There playth his bages: Leuiathan, } Reuolue it man.
Whom thou dydſt forme: to ſport theran.

27 All creatures: of thee expect,
Their foode moſt apt: for euery ſect: } O hym reſpect:
That thou ſhouldſt geue: theyr nourihment, } To hym aſſent.
In tyme of neede: moſt competent.

Whe

When deale thou dooſt: they gather ſtrayt,
In hungers ſtreſſe: themſelues to bayt: } O hym alwayte:
If thou ſplayſt hand: wyth bleſſyng méete, } Eſteme hym ſwéete.
With good, full good: they be replete.

When face thou hideſt: and nought dooſt ſend,
O then they wayle: to death they bend: } O then amend:
If breath thou ſtopſt: decay they muſt, } Regard hym iuſt.
They muſt returne: into theyr duſt.

When thou returnſt: thy ſpryte agayne,
New thynges by thée: new breath optayne: } O holde him fayne:
Then verely thus: thou deckſt a freſh, } Hys loue poſſeſſe.
The face of earth: wyth new increaſe.

Gods maieſtie: be it for aye,
In glory bleſt: in all hys way: } O ſoule thus pray:
The Lord ſhall hye: reioyce in thought, } As thou art taught.
In all hys workes: ſo godly wrought.

This God when he: mans ſinnes to fynde,
But lokth on earth: it quakth and twynd: } O ſoule hym mynde:
When he the hyls: wyth hand but touch, } Thy Lord auouch.
They ſmoke for feare: and low they couche.

For I will ſing: to thys my Lord,
Whyle I am here: and hym record: } O ſoule accord:
In Pſaltries ſwéete: I wyll my ſong, } Performe it ſtrong.
To my Lord God: in lyke prolong.

My talke of hym: moſt pleaſant is,
No day I will: be found remiſſe, } O ſoule him bliſſe:
To ioy in God: I will not ceaſe, } Hym ſéeke to pleaſe
He is my health, my reſt, myne eaſe.

Where ſinfull men: from earth ſhall fayle,
All wycked freakes: God let them quayle:
But thou my ſoule: thy Lord aduaunce,
Prayſe all the Lord: hys heritaunce.

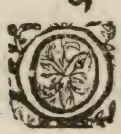
Foꝛ thyne aduayle:
Syng ſtill all hayle.

¶ The Collecte.

MOſt excellent almighty God, which dooſt wyth thy bleſſing hand, moſt richly refreſhe all liuyng thynges wyth theyr foode and ſuſtinaunce, graunte that our ſoules may ſo be refreſht in the contemplation of thy godly maieſty, alway to behold thy glory in heauen, in the meditation of thy wonderfull workes here in earth, through Chriſt.

¶ The Argument. Pſalme. CV.

Gods actes here lauded be: by ſtories order tolde:
His pact alledge: no thanke to man: but God moſt due extolde.



Prayſe in voyce the Lord,
Syng out wyth iuſt accord:
Exalt hys name: ſearch out hys fame,
Hys worthy dedes record.

Confitemi
ni domino

1 O prayſe in voyce the Lord: vpon hys name to call
Denounce and tell the people cleare: his doynges liberall.

2 Syng out, wyth iuſt accorde: and play in inſtrumentes:
Tell all hys factes moſt meruelous: ſpꝛede out hys oꝛnamentes.

3 Exalt hys name wyth ioy: moſt hye, and moſt deuyne:
And let theyr hart that ſeke the Lord: to mirth all glad inclyne.

Search

Search out hys fame and power: the Lordes right famous arke:
Seke here hys face ſtill euermore: drawe nye to note hys warke.

Hys worthy déedes recorde: which he hath wrought as God,
His ſtrange forethewes: hys godly domes: ſo pack his mouth abrode

O prayſe in voyce the Lord,
Syng out wyth iuſt accorde:
Exalt hys name: ſearch out hys fame,
Hys worthy dedes recorde.

Ye ſéede of Abraham: hys ſeruaunt thys reſpect:
I you appeale, praiſe ye the Lord: ye Jacobs ſtocke elect.

He is the Lord our God: yea none I ſay but hée:
His iudgementes be in all the worlde: but moſt wyth vs to ſée.

For he hys couenant myndth: for euer it to do:
In thouſand worldes, ſtill faſt to ſtand, hys word commaunded ſo.

Hys pact to Abraham: faſt made, wyth fayth endude:
Hys othe alſo to Iſaac: agayne the ſame renude.

And he this league as law: to Jacob ſure decréd:
To Iſraell as teſtament: for euer well to ſpéede.

Thus ſaying, geue I will: to the land Canaan:
For plot of your inheritaunce: as met with lyne by man.

But thus when few they were: to them in lyke reſpect:
And there in land as ſtraungers ſet: as Pilgrimes whole reiect.

And ſtrayed from land to land: of nations wandringly:
From countries wyde to other realmes: of people diuerſly.

14 He ſuffred yet no man: to do them any wrong:
For all theyr ſake: yea kinges he chect: and plaged them among.

15 He ſay, touch not my Chriſtes: that ſacred flocke to mée:
My Prophetes true: afflict not ye: which preach my maieſtie.

O prayſe in voyce the Lord,
Syng out wyth iuſt accorde:
Exalt hys name: ſearch out hys fame,
Hys worthy dedes recorde.

16 When he ſent dearth on earth: to ſtop theyr fodes reliefe:
And ſtroyed of bread: the ſuſtenance: which ſtayd their ſtrength mo
(chie

17 A man before he ſent: to them as herbeger,
Lo Joſeph ſold to ſeruitude: to ſerue in Egipt theare.

18 Whoſe féete they wrung in ſtockes: by Putiphars complaynt:
In iron caſt wyth chaynes bound: hys lyke felt hard conſtraynt.

19 Untill the tyme was come: that iuſt hys cauſe was ſéne:
Whom God approued: and throughly tryed: by Oracle deuine.

20 The kyng then ſent and hym: dyd loſe by men of hys:
The Prince that there: the people ruld: did him frō bondes diſmiſ

21 He made hym Lord in chiefe: of all hys court about:
And ruler ſole: of all hys goods: in hys Empyre full out.

22 That he might bynde and loſe: his Dukes and lordes at wyll:
And wit to teache: hys ſages all: by hys approued ſkill.

O prayſe

O prayse in voyce the Lord,
Syng out wyth iust accorde:
Exalt hys name: searche out hys fame,
Hys worthy dedes recorde.

3 So Israell in went: to Egypt glad and sad:
This Jacob olde: a straunger liued: in land of Cham the bad.

4 And there God multiplied: hys people notably,
And made hym far: more strong and big: then were hys foes at eye.

5 The Moores then changd theyr hartes: as God dyd them detect:
That they dyd hate: his people fore: wͭ guiles hys seruantes checkt.

6 Then God sent Moses out: hys seruant good and true:
Yea Aaron eke: whom he dyd chose: his hart on them dyd rue.

7 Which there to them dyd splay: his workes and wordes by signes
Hys meruels rare: in land of Cham: such power thē God resignes.

8 And he depe darkenes sent: all thinges then darke was so:
The signes themselfe: ne Moses yet: rebeld Gods wyll to do.

9 He turnd theyr waters all: to bloud, not them they dranke:
He slue theyr fish: theyr nourishment: for all theyr waters stanke.

0 The Lord euen so brought frogs: in numbers wonderfull:
Which crept vpon: the beds of kynges: theyr priuy chambers full.

1 He spake the worde then came: on heapes all kynde of flies:
So lyse of dust: as myngyns small: in all theyr costes dyd ryse.

32 For all theyr raynes and dewes: he gaue them hayle to change,
And flames of fyer: ſo mixt wyth thē: in all their landes moſt ſtrange.

33 Wherwyth he ſmote their vines: their fig trées flat to ground:
He brake euen down: their fruitful trées: in all their quarters roun

34 And when hys worde came forth: of graſhoppers on heape:
In numbers theare: nigh infinite: dyd Caterpillers leape.

35 Which dyd all whole deuoure: theyr graſſe about the land:
Yea frute and all: that grew in foyle: thus heauy lay hys hand.

36 Theyr fruites firſt borne he ſlue: in all theyr realme in length:
Their pryme offpring moſt principal of all their natures ſtrength.

O prayſe in voyce the Lorde,
Syng out wyth iuſt accorde:
Exalt hys name: ſearche out hys fame,
Hys worthy deedes recorde.

37 He then dyd lead them out: wyth gold and ſiluer ſtuft:
And none there was: in all theyr tribes: that fell or febly puft.

38 So Egypt ioyd full glad: when they wrent out of realme:
For they the Iewes: dread fearefully: theyr feare ſo fell on them.

39 He ſpred on them a cloud: to couer them by day:
Wyth piller bryght: to cleare the nyght: he dyd dyrect their way.

40 At theyr requeſt and ſute: he brought them quayles for meate:
He filled them: with bread of heauen: ſweete aungels fode to eate.

41 He claue and opte the rock: whence water flowed full preſt:
They ran lyke ſtreames: in wildernes: to comfort man and beaſt.

For

2 For why he bare in mynde: hys holy promise thus:
Hys loue also to Abraham: hys seruaunt vertuous.

3 And full wyth ioy and myth: he led hys people forth:
Hys deare electes wyth iubilies: so taken well in worth.

O prayse in voyce the Lorde,
Syng out wyth iust accorde:
Exalt hys name: searche out hys fame,
Hys worthy deedes recorde.

4 And last he gaue them whole: the gentils landes by met:
They all possest: for heritage: for which the people swet.

5 To thend that they should kepe: hys statutes true and right:
That they should aye: obserue his lawes: prayse ye this lord of might

O prayse in voyce the Lorde,
Syng out wyth iust accorde:
Exalt hys name: searche out hys fame,
Hys worthy deedes recorde.

¶ The Collecte.

WEe sue vnto thee most louyng Lorde, besechyng thee by the power of thy name, that where our fathers were conducted therby, to the ministration of thy heauenlye aungels foode, that thou would so vouchsaue to feede and comfort vs wyth thy misticall nourishment of thy body & bloud to whome with the father and holy ghost be.

The Argument. Pſalme. CVI.

The Iewes (which dwelt) in Babilon: thus ſang their thankes in harte:
They do confeſſe: gods onely grace: they blame their owne deſarte.

He Lorde (ſo good) with thankes confeſſe:
Who can hys power expreſſe:
Well true men bee: then Lord teache mee,
Thy ſeruauntes ſtate to ſee.

Confitemi
i domino

1 The Lord (ſo good) with thanks confeſſe: ſing prayſe & laud him bi
All good he is: for why hys grace: for euer ſtandth full nie.

2 Who (fully) can his power expreſſe: wyth tong he Lord ſo great:
Or cauſe be harde: hys prayſes all: who can hys grace extreat.

Wel true men be (in hart) moſt bleſt: who iudgemēt true perform
3 Which worke allway: that righteous is: in iuſt and lawfull forme.

Thē lord (I craue) teach me ful kind: haue mind to work my welth
4 As friendly thou thy people mindſt: to me reſort wyth helth.

Thy ſeruauntes ſtate (O Lord) to ſee: ſhew me their bliſſe at eye,
5 That I reioyce wyth thy good folke: and thanke thee ioyfully.

The Lord (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe:
Well, true men be: then Lorde teach mee,
Thy ſeruauntes ſtate to ſee.

6 We all (to thee) haue ſinned ſore: as oft our fathers dyd:
We haue gone wrong: and done amiſſe: moſt wickedly in deede.

Thy

Thy (noble) faytes in Egipt done: our fathers noted ſcald:
Of thy great loues no mynd they had: at red ſea they rebeld.

Yet he (full kynd) dyd them preſerue: for loue of his great name,
To make hys power: ſo notable: the world to feare the ſame.

The ſea ſo red: he dyd rebuke: then ſone dry dyed it was:
And through great deepes he led them dry: as deſert men do paſſe.

And he (by ſtrength) defended them: from aduerſaries power:
He ryd them ſure: from enemies hand: they could not them deuour

The waters (depe ſo) whelmed ſuch: as them dyd bere and greue:
That none remaynd: not one of them: he them dyd quite remeue.

Hys (ſtable) word: they then beleued: to ſpy theyr foes diſtreſſe:
And then they ſung: an hymne of thankes: to prayſe hys worthines

The Lord (ſo good) with thankes confeſſe,
Who can hys power expreſſe?
Well, true men be: then Lorde teach mee,
Thy ſeruauntes ſtate to ſee.

(forgot:
In (their great) heat though haſt they made: his works they ſone
No tyme they would: his counſailes byde: no, tary would they not.

They (fondly) longd in wycked luſt: for meat in wyldernes:
They tempted God: in deſert hye: wyth ſhamefull ſturdines.

And there (euen there) he gaue them full: their aſking redily:
But yet theyr bane: they toke therin: theyr lyues deſtroyd therby.

And Moſes (guide) yet they prouokt: vñ wrath in their own tentes
Yea Aaron eke: Gods holy prieſt: wyth foliſh brablementes.

17 Wherfore (in hast) the earth dyd ryue & swalowd Dathon quyte
It couerd whole: the route and band of Abyram in sight.

18 The fyre (frō heauen:) fell whote and fierce: amids their compa
The flame dyd burne: those wycked men: wyth all theyr familie.

19 Eftsones (as God) a calfe they made: at Horeb mount moſt fond
They worshipped: this moltē worke: which made theyr proper ha
(who
20 And thus they turnd Gods (onely) glore: who was their worshi
To shap of calfe: but eatyng hay: which they did hye extoll.

21 They God forgot (and left) full sone: who them to grace dyd take
Who wrought as god: in Egipt land. strange dedes for al their sa

22 Great thyngs (to sæ) O wonderfull: in land of Cham I say:
And thynges of power: moſt terrible: at red sea there in way.

23 To stroy them he (then full) decreēd: if Moses his elect,
Had not in sight: bp start to treate: his wrath to stay vnwreckt.

24 And they despisde: and (lightly) scornd: that land delicious:
No fayth they gaue: vnto hys word: but went contrarious.

25 They did (in hart) eke grutch and moyne: in all theyr tents vnkyn
They heard no tyme: gods holy word: it was to them but wynd.

26 By liftyng vp: his (irefull) hand: God sware vnto them all:
That he would them: in wildernes: destroy wyth shamefull fall.

27 And that he would: cast (shortly) out: their sæde where gentils by
And sparple them: as runnegates: in countries farly wyde.

Yea

Yea yokt they were: and knit (in hart) to Baal Peor fast:
They glad dyd eat: the ſacrifice: to dead men which was caſt.

Thus they (allout) dyd him prouoke: to wrath by filthy vyce:
So hie, that needes: Gods heauy plage: on them did ſharply ryſe.

Then Phinées: ſtode vp (in zeale) as iudge he dengeaunce toke:
And ſtrait the plage: did ſtay & ceaſe: gods wrath ſo them forſoke.

Which (goodly) zeale: reputed was: to hym for righteouſnes:
From age to age: Gods preſt to be: wyth all hys ſeede no leſſe.

They alſo (greued and) angred God: at waters namde of ſtryfe:
That Moſes meke: gate harme for them: for God abridgd hys lyfe.

For they prouokt: hys gentle ſpirite: wordes doubtfull out to laſhe:
Wherby he ſpake: without aduiſe: with lips to ſwift and raſhe.

The Lorde (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe?
Well, true men be: then Lorde teach mee,
Thy ſeruauntes ſtate to ſee.

They did not eke (in warre) deſtroy: the Heathen peoples ſect:
As God them bad: moſt earneſtly: that they ſhould them reiect.

But myrt (and ioynd) they were full nye: among the gentils ſort:
And learnd their workes: outragious: wherof they made but ſport.

Wherby (full ſone) they honoured: and ſerued they: idols gay:
Which were a ſnare: ſo ſought by them: to brede their own decay.

So far (as blynd) they doted than: vnnaturall, and mad:
That they to diuels: did ſacrifice: their ſonnes & daughters glad.

38 Much giltles bloud: they (ſpild &)ſhed: of their own childers brō
To Idols ſlayne: of Canaan: the land foule ſtaynd wyth bloud.

39 Thus foule (to foule) tō their ſelf woꝛkes: they were defild & ſtain
A whoꝛyng far: their fancies ſtraid: no fayth to God remaind.

40 Thē (iuſtly) gods: moſt dꝛeadful wꝛath: his own good people bꝛen
That he abhoꝛd: his heritage: where ſtode hys regiment.

41 So that he gaue: them (wholy) bp: to Gentils cruell handes:
That they them ruld: which hated them: beſoꝛe in other landes.

42 And then (full ſone) theyꝛ enemies: full ſoꝛe dyd them oppꝛeſſe:
As ſubiectes vyle: ſubdude they were: to all their cruelnes.

43 Ye oft (in loue) deliuerd them: but they moꝛe oft rebeld:
With theyꝛ inuentes: and ſo foꝛ ſinne: they were but iuſtly feld.

44 Ye yet (at length) hys eyes dyd caſt: when they in trouble grond:
And when he heard: how painfully: in wo they daily mond.

45 Ye them agayne: to mind did call: his pact to them betrought:
Ye dyd repent: and pitied them: hys heaped grace ſo wꝛought.

46 Yea moꝛe (then this) he made euen ſuch: to ſhew them pitie all:
Which earſt full hard: thē captiue held: as ſlaues moſt bond & thrall.

The Lord (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe?
Well, true men bee: then Lord teache mee,
Thy ſeruauntes ſtate to ſee.

47 O ſaue vs Lord: our (louyng) God: from Gentils vs collect:
Thy holy name: that we may ſound: thy laudes wyth ioy erect.

Th

The (gentle) Lord of Iſrael: and God wyth prayſe be rayſde:
From world to world: let all men ſay: Amen the Lord be prayſde.

The Lord (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe?
Well, true men be: then Lorde teache mee,
Thy ſeruauntes ſtate to ſee.

The Collecte.

BE myndefull of vs O mercifull Lorde, for the deare loue that thou beareſt to thy people, and diſcharge vs from all ſeruitude and bondage of ſinne, and ſaue vs by thy healthfull hande, and gather vs together in one vnitie of ſprite, to glorifie thee onelye our Lorde and ſauiour, to whome wyth the father and the holy ghoſt, &c.

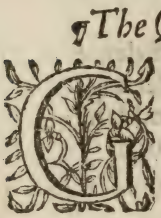
¶ The ende of the fourth booke.

Here beginneth the fifth Booke of Psalmes.

¶ *The Argument. Psalme. CVII.*

This hath fiue partes distinct: where diuers men be bid:
The Lord to prayse: to preach hys power: who them from perils rid.

¶ *The Quiere. The rearefreyt of the Psalme.*

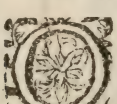


God graunt that we would: prayse euer agayne,
The Lord for hys grace: so to sing in our quiere
The wonders he doth: for the children of men,
Whose mercy so nere: to all doth appeare.
To all doth appeare.

confitemi
domino]

¶ *The Meane.*

I



Prayse the Lord all ye,
Due thankes to hym extende:
For good he is: whose gentlenes,
Shall last till world doth ende.

2 Let them say thus in thankes: who were by God made frée:
Whom he redéemd: from cruell hand: of troublous enmitie.

3 And whom he gatherd nye: from countries strange and wyde:
From East and West: from North and South: in citie safe to byde.

4 Who wandred out of way: in desertes wildernes:
And found no way: to dwelling towne: to stay in restfulnes.

5 When hunger felt and thirst: nye pynde by famishment:
Whose hartes within: dyd melt away: for nédefull nourishment.

¶ The Rectors.

6 ☞ Who thus afflict: when they did cry,
To God in meeke complaintes:
He them dyd ſaue: moſt louingly,
From all theyr hard conſtrayntes.

7 For he led them: the way full kynde,
Both ryght and proſperous:
Wherby they dyd: a citie fynde,
To dwell commodious.

¶ The Quiere.

8 ☞ God graunt that they would: prayſe hartely then:
The Lord for hys grace: ſo to ſing in theyr quiere:
The wonders he doth: for the children of men,
Whoſe mercy ſo neare: to them dyd appeare,

9 For that he refreſht: theyr bodely neede,
Where thirſty they ſtrayd: as wyth anguiſhe oppreſt:
Theyr ſoule dyd he eaſe: of theyr hunger in ſpeede,
To ſet them in reſt: wyth foode of the beſt.

¶ The Meane.

10 And they that ſate in darke: in deadly ſhadowes blacke:
Afflict in bondes and iron chaynes: and felt all comfortes lacke.

11 They thus deſerud for why: gods wordes they did deteſt,
The counſayles eke: they did deſpiſe: of all the worthieſt.

12 Yet then brought downe their hartes: wyth griefes moſt tedious:
They fell full faynt: none helpyng them: ſo far rebellious.

¶ The Rectors.

13 ☞ Who thus afflict: when they dyd cry,
To God in meeke complayntes:
He them dyd saue: most louingly,
From all theyr hard constrayntes.

14 For he them brought: from sorrowes long
From darke and deadly shade:
He brake their bondes: and fetters strong
To freedome they to wade.

¶ The Quiere.

15 ☞ God graunt that they would: prayse hartely then,
The Lord for hys grace: so to sing in theyr quiere:
The wonders he doth: for the children of men,
Whose mercy so neare: to them dyd appeare.

16 For that he releast: their burdenouse holde,
The gates that in brasse: were inuincible fast,
As also the barres: that in yron were folde,
By hym were they brast: set ope at the last.

¶ The Meane.

17 And fooles that lewdly did: by surfet foule transgres,
And were for al theyr sinnes afflict: by sicknes fell excesse.

18 Who meat in taste abhord: though sweete and wholesome dyght,
And then came nigh: to death hys gates: to stop theyr breth and sight

¶ The Rectors.

19 ☞ Who thus afflict: whan they do crye,
To God in meke complayntes:
He them did saue: most louinglye,
From all their hard constrayntes.

For

20 For he then ſent: his worde anone,
He them reſtord by myght:
Wherby they ſcapte: deſtruction,
From perill ſaued quite.

¶ The Quiere.

21 God graunt that they would: prayſe hartely then,
The Lorde for hys grace: ſo to ſing in their quiere:
The wonders he doth: for the childer of men,
Whoſe mercy ſo neare: to them did appeare.

22 That offer they may: the ſacrifice pure,
Iuſt thankes of their lippes: out of hart ſo to rayſe:
Hys workes to renome: ſo the world to allure.
His walkes and his wayes: moſt gladly to prayſe.

¶ The Meane.

3 And they that enter do: the ſea wyth ſhyp and ſayle,
To worke theyr feates: in waters depe: for lyfelodes great auayle.

4 They ſée Gods dreadfull workes: in tempeſtes them they note,
His meruels eke: of thynges ſo houge: in depe alſo in flote.

5 God ſpeakth and ſtrait ryſe vp: the wyndes of bluſtring ſtormes
Which vp do hoyſe: the bellowes rage: in gaſtly griſly formes.

6 Theare ſhips riſe vp to heauen: agayne to deepe they fall:
Thus tolſe in waues. the mariners: great feares their hartes apall.

7 They to and fro be toſt: they réele as man full dronke:
Theyr arte thē fayleth. theyr wits be gone: they fare as men but ſonke

¶ The Rectors.

28 ☞ Who thus afflict: when they do cry,
To God in meke complayntes:
He them doth saue: most louingly,
From all their harde constrayntes.

29 For he the stormes: doth calme in sea,
the waues he stilleth their dinne:
30 Then glad are they: that still they be,
Safe hauen he driueth them in.

¶ The Quiere.

31 ☞ God graunt that they would: prayse hartely then,
The Lord for hys grace: so to syng in their quiere:
The wonders he doth: for the childern of men,
Whose mercy so neare: to them dyd appeare.

32 Hys fame to aduaunce: as duely they ought,
Downe set as they be: with the people in place:
To prayse hym aright: for indempnitie wrought,
Where elders in space: their courtes do embrace.

¶ The Meane.

33 So let men note Gods myght: in dread of hym to stand:
Which turnth moist soyle: to wildernes: & dryeth vp springs to lar

34 A fruitefull earth he makth: as salt and barren ground:
The dwellers sinnes: be cause therof: where in their liues be foun

35 So he the desert makth: to flow wyth water springes:
And soyle most dry: from barennes: by runnyng brookes he bringe
An

6 And there he setth to dwell: all hungry nedefull men:
To build themselfe a city strong: as Forte therto to renne.

7 And there the fieldes they sowe: and vineyardes large they plant
Swéete frutes to beare: of yeres increase: to fede their nede & want

8 All them he blessth wyth store: they then increase most hye:
And suffreth not theyr cattell once: to droupe or yet to dye.

9 But when they fall to sinne: he them decayth agayne:
By cruell powers he bringth them low: with cares oppress & payne

The Rectors.

40 When thus afflict: they feele decay,
By Princes great abuse:
Though out of way: a tyme they stray,
At last he them reduce.

41 For he the poore: returnd by smart,
Doth rayse from misery:
His householdes yet: he makth in part,
As flockes of sheepe to ligh.

The Quiere.

God graunt that they would: prayse hartely then,
The Lorde for hys grace: so to sing in their quiere:
The wonders he doth: for the chylder of men,
Whose mercy so neare: to them did appeare.

42 That tymely they may: this ponder aryght,
As righteous man: in his duety so glad:
Is prest to reioyce: wyth a godly delyte,
Where mouth of the bad: shall dumly be sad.

The concluſion.

Yans hart that is wiſe: theſe things wil aduiſe,
Pure thankes to procure to hys God for his cure,
And thus hys deuiſe may he iuſtly compriſe,
Ryght oft is hys bre: by loue to allure,
Kynde mercy ſo ſure: in hym doth endure,
Extoll hym I ſay: both by night and by day,
Ren neuer aſtray: from his merciſull way.

¶ The Collecte.

WE do acknowledge O Lord thy manifolde mercies, which thou dooſt daily beſtow vppon our miſerable neceſſities, beſeching thee as thou ſitteſt in heauen on the ryght hand of thy father in throne of equall glory with him, that we may worthely cõceiue and vnderſtand this great myſtery of thy ineſtimable mercies, duely to laude the ſame, to the glorye of thy name, who with the father and the holy goſt, art worthy all prayſe, Amen.

¶ Certayne verſes of the ſayd Pſalme otherwiſe tranſlated.

6 When thus they cryed to God: thus ſet in woes extreme:
Ryght ſone he dyd: deliuer them: from all they? hard diſtreſſe.

7 For he led them the way: both ryght and proſperous:
Wherby they did: a citie fynde: to dwell commodious.

8 O that men would then prayſe: the Lordes benignitie:
To tell what actes: ful ſtrange he doth: to mans poſteritie.

9 For that he doth refreſh: the ſoule in thyrſt ſo dry:
And filleth the ſoule: that hungry is: wyth goodnes largely.

With

13 When thus they cryed to God thus set in woes excesse:
Ryght sone he dyd deliuer them from all theyr hard distresse.

14 For he then brought them forth: from darke and dedly shade:
He brake theyr bondes and fetters strong: to frædom sure to wade.

15 O that men would then prayse: the Lordes benignitie:
To tell what actes ful strange he doth: to mans posteritie.

16 For he the gates of brasse: hath all to shiuers broke:
And burst the barres: a sunder quite: in yron forgd by stroke.

19 When thus they cryed to God: thus set in woes excesse:
Ryght sone he dyd deliuer them: from all theyr hard distresse.

For he then sent hys worde: he them restord by might:
20 Wherby they scapte: destruction: from peryll saued quite.

21 O that men would then prayse: the Lordes benignitie:
To tell what actes: ful strange he doth: to mans posteritie.

22 That they would offer hym: of thankes the sacrifice:
And full tell out: hys workes so great: in glad and thankfull wyse.

28 When thu sthey cryed to God: thus set in woes excesse:
Ryght sone he dyd: deliuer them. from all theyr hard distresse.

29 For he dryueth down the stormes: and makth them sone to ceasse
So that the waues: be still agayne: wherby they winne releasse.

30 Then are they glad at hart: because at rest they bée:
He bringth them thus: to that theyr hauen: which they so glad wold (see.

31 O that men would then prayſe the Lordes benignitie:
To tell what actes ful ſtrange he doth to mans poſteritie.

32 That they would hym exalt: when people moſt be met:
And prayſe hym due: where Elders bée: together ioyntly ſet.

40 Though he doth beare a whyle: that tyrantes them oppreſſe,
And ſuffer them to go aſtray: in wandryng wylderneſſe.

41 Yet he doth helpe the poore: from hys great miſery:
Hys houſeholdes yet: he makth in part: as flockes of ſhepe to lye.

42 The righteous man wyll this: erpend and eke reioyce:
Where that the mouth of wickednes: ſhall whole be ſtopt in voyce.

43 Who that is wyſe I ſay: will ponder all theſe thynges:
They ſhall ſo know: what mercies frée: the Lord in ſorow bringes.

The Argument. Pſalme. CVIII.

When Dauid kept: O dollan caue,
Where Saule he ſcapte: for all hys raue:
Thus thankes in ſong: he dyd extende,
To God who did: hys lyfe defende.

1 My hart to God: is ready found,
Thy worthy laudes: deuout to ſound:
For ſing I will: and Pſalmes recorde,
With glory due: in tong and worde.

2 Lyft vp thy ſelfe: thou Pſaltrye ſwéte,
Thou harpe euen ſo: with tunes moſt méte,
For I my ſelfe: will early ryſe,
Newe ſonges to ſing: I wyll deuiſe.

I

3 I thée wyll prayſe: O Lord in ſonge.
In peoples ſight: euen them among:
Yea Pſalmes to thée: I wyll arrect.
Among all folke: of euery ſect.

4 For farre aboue: the heauen we ſée,
Standth firmly thy: benignytie:
Thy fayth and truth: as proufe doth teache,
Moſt nye the cloudes: doth wholy reach.

5 Be thou exalt: O God on hye,
Aboue the heauens: in maieſtye:
Aboue all earth: thy glory ſet,
That men may know: thy power ſo great.

6 That thy beloued: from wretchednes,
Whole rydde may be: in ſtablenelle:
Let thy right hand: than vs preſerue,
O aunſwere me: my turne to ſerue.

7 God ſpake his word: in holynes,
Wherein I ioy: and ſhall no lelle:
All Sychem iuſt: in partes I ſet,
And Sucoth vale: I alſo met.

8 All myne no doubt: is Gilead,
And ſo is myne: Manaſſes had:
And Ephraim: my reigne the ſtrength,
And Juda is: my guyde at length.

9 Land Moab is: my water pot,
And Idumye: my conquerd lot:
Wheron my ſho: ertend I wyll,
On Philiſtyne: ioy ſhall I ſtill.

10 Who hath me brought: to be ſo nye?
That cytye great: ſo walled hye:
Who led me forth: ſo iuſt to come,
To Idumye: to wynne renome?

11 Was it not thou: I ſay O God?
Which vs forſokſt: caſt wyde abroade:
Which didſt not walke: as God with vs,
With our mayne hoſtes: victorious?

12 O geue vs helpe: and that at hand,
Of all our griefe: of troubles band:
For weake the helpe that man can do,
Moſt payne to truſt: it is euen ſo.

13 In God we ſhall: all ſtrong endure,
By hym to do: aduentures ſure:
And he our foes: ſhall ſone debell,
To treade them down: though hie they ſwell.

¶ The Collecte.

PRepare our harts O Lord ready vnto thee, to confeſſe the power of thy name, and wheras we know how thou early as conquerour didſt ryſe, to raygne in kingdome euerlaſting, ſo we may in life alway ryſe from our earthly conuerſation: to be pertaker of thy heauenly reſurrection to whom with the father and the holy ghoſt art one God: worlde without ende. Amen.

The

The Argument. Pſalme. CIX.

Here Dauid vext: by tyrannye,
hath Doegs ſpite bewrayed:
Whoſe ſucceſſour: we Iudas ſpye,
who falſly Chriſt betrayed.

O God my ioy: and all my prayſe: in whome I glory moſt:
Hold not thy peace: thy vertue rayſe: deſtroy my haters boſt.

2 For wycked mouthes: and mouthes of gile: at me be open ſet,
Wyth lying lippes: they me reuile: wyth tonges moſt falſe they iet.

3 Wyth hateful wordes: they compaſſe me: ſuch gall in hart they haue
They fight at my: ſincerities: they cauſeles me deprаue.

4 For loue I had: to them in hart: they ſéeke my hurt and bloud,
Yet dyd I pray: to eaſe my ſmart: wherin I wyſht them good.

5 For good they euil: agayne requite: to malice ſo they bend,
And ſo for loue: I ſhewd in ſight: whote hate they do repend.

6 Some wycked man: O conſtitute: on hym to breake hys band,
Let Satan ſtand: and execute: hys power agaynſt hys hand.

7 When iudged be: for any déede: let hym as gilty come,
Hys prayers whole: ill mought they ſpéede: to ſinne turnd all in (ſome

8 And let his dayes: abriged be: in yeares but fewe to go,
His office eke: withall his fee: Some other take hym fro.

9 Let all his ſéede: and iſſue ſprong: full ſone be fatherles,
And let his wife: be widow young: and curſt with barenneſſe.

10 As wandrels make : his childrens ſtray : to beg & ſeke their bre
Depryued ſo : their houſes gay : abroade to deſert led.

11 Yea let his goodes : the vſurer : all wholy catch in net,
And let alſo : the forriner : by ſpoyle his labours fet.

12 Let no man be : in any place : to pitye hys diſtreſſe,
And no man helpe : with any grace : his children fatherles.

13 To waſt be led : his progenye : to ioy in no degrée,
Their name be blot : from memory : no ſecond age to ſée.

14 His fathers crymes : be they reuiued : in mynde before the Lor
His mothers ſinne : to her deryued : and ſtyll of God abhord.

15 Yea let them hange : in open ſight : before the Lord for aye,
Dryue he their fame : all whole & quyte : from all the earth awa

16 Becauſe no loue : he had in breſt : to any nedy wight,
But did purſue : poore man oppreſt : to kill the hart contryte.

17 He curſe enſued : he ioyed therin : it came hym home the more,
He bleſſe eſchued : none would he wynne : it ſhal hym flee therfr

18 To curſednes : he whole was ſet : as clad for all the nonce,
As water yet : his bowels wet : as oyle it pearſt his bones.

19 Let it therfore : as cloke to be : hymſelfe to wrape therin,
With gyrdell gyrt : ſo like be he : alway euen nert the ſkyn.

20 This mede from God : to them befall : which me reſiſt in hate,
To them euen all : in generall : agaynſt my ſoule that prate.

21 But do thou Lord : my Lord with me : as it becommeth thy na
For ſwéte is thy : benignitye : O ryd me far fro ſhame.

For sore afflict: and pore I wepe: I am all destitute,
My hart within: is wounded depe: in death nye constitute,

As shadow fall: I passe away: as day doth low declyne,
As grashopper: remouing aye: from place I am so dryuen.

My knées do reale: all fatigate: in fasting long from meate,
My flesh is dryed: for lacke of fat: or oyle to make it sweate.

A foule rebuke: to them I sémde: on me they strongly gase.
As laughing stocke: they me estémd: & shoke their heads apace,

O helpe me Lord: my God withsaue: to thée alone I clyue,
Preserue me sure: thy grace I craue: and shortly me reuyue.

And let them knowe: in this thy ayde: that this is whole thy hand,
That thou thy selfe: my state hast layd: so strong by thée to stand.

And let them curse: so thou do blesse: O Lord of all most drad,
Yea let them rise: but foule to misse: to make thy seruaunt glad.

Let all my foes: with shame be broke: as clad therwith echone,
Let them be wrapt: as with iust cloke: in their confusion.

And I with mouth: will celebrate: the Lord with thankes on hye,
Whom people most: be congregate: I wyll his laudes applye.

For that he stode: in pore mans nede: at his right hand so strong,
To saue his soule: frō iudges drede: who might him stroy by wrōg.

¶ The Collecte.

O Most pitifull Lorde and intreatable God, whiche didst vouchsaue to be cast vnder the maledictiõ of the law, so bearyng the wrath of thy father, to the ende that thou would discharge vs from all curse and maledictiõ, we beseche thee so to deale with vs mercifully that we may escape from the tyranny of synne that doth haunte vs, and also to bee defended by the power of thy name from all cursed detractions of euill men, so that we may fully ioy to be in thy fauour, in the enmitie of the world, to whom wyth thy father and holy sprite, be all honour and glory for euer. Amen.

¶ The Argument. Psalme. CX.

Though Dauids raigne: be somewhat ment,
Yet Christ is chiefe: here prophecied,
Who was both kyng: in regiment,
And priest in death: then after stied,
To heauen to sit: as priest and king,
His frendes to saue: his foes to wring.
Wyth death the sting.

1 Dixit dominus domino.

THe Lord most hye: the father thus,
Dyd say to Christ: my Lord his sonne
Set thou in power: most glorious,
On my ryght hand: aboue the sunne,
Untill I make: thy foes euen all,
Thy low foretoole: to thee to fall.
As subiectes thrall.

The

2 The Lord ſhall ſend: from Zion place,
Of thy great power: imperiall,
The royall rod: and princely mace,
Whence grace ſhall ſpring: originall,
Yea God ſhall ſay: thou God vp ryſe,
To raigne amids: thyne enemies.
In princely wyſe.

3 The people glad: in hartes delight,
Shall offer giftes: in worſhip frée,
As conqueſt day: of thy great might,
In ſhinyng ſhew of ſanctitie,
For why the dew: of thy ſwete birth,
As morne new ſprong: droppth ioyfull mirth,
So ſéene on earth.

4 The Lord did ſweare: and fall decréed,
Ye will hys worde: no tyme repent:
Which ſayd thou art: a prieſt in déed,
A kingly prieſt: aye permanent,
Of order namde: Melchiſedeck,
Whom peace and right: doth ioyntly decke,
As Gods elect.

5 The Lord as ſhield: kepth right thy hand,
To make thy raigne: inuincible,
Ye ſhall ſubdue: by ſea and land
All power aduerſe: moſt forcible,
Ye ſhall great kyngs: and Ceſars wound,
In day of wrath: all them confound.
By fearefull ſound.

12 Ye iudgement true: ſhall exercyſe,
As iudge among: the Gentile ſect,
All places he: ſhall full ſurpryſe,
Wyth bodies dead: on earth proiect
Abrode he ſhall: in ſunder ſmyte,
The heds of realmes: that hym wyll ſpyte,
Or ſcorne hys myght.

13 Though here exilde: he ſtrayth as bond,
And ſhall in way: but water drynke,
Of homely broke: as comth to hand,
Purſued to death: and wyght to ſinke.
Yet he for thys: humilitie,
Shall lift hys head: in dignitie.
Eternally.

¶ *The Collecte.*

O Lord the eternall ſonne of the father, which wart begotten before the world was made, and art the firſt of all creatures we lowly beſeche thee that where by the ſeſſion of the ryghte hande of thy father thou ſubdueſt thy enemies, ſo make vs to ſubdue all the dominion of ſinne riſing againſt vs to be made meete to ſerue thee in all godlines, who liueſt and raigneſt one God, wyth the father and the holy ghoſt, Amen.

¶ *The Argument. Pſalme. CXI.*

This laudatory is: and thankth Gods gentlenes,
Who made all thyng: and vs redeemd: from ſinne and wretchednes.

I Confitebor tibi,

WIth all my hart I will: the Lord commend on hye,
Yet ſecretly: with faythfull men: in church eke openly.

Full

2 Full greate be all the factes : of this hye Lord in name,
Most exquisite : and may be found : of them that loue the same.

3 His déede is worthy prayse : most worshipfull I say,
It Glory is : and comlynes : his iustice lasts for aye.

5 Of all his wondrous workes : remembraunce hath he made,
The Lord is good : and mercifull : to Israell in trade.

5 For meat and spoyle he gaue : to them that feard hym due,
So myndfull he : will euer be : his pact and league to sue.

6 His actes great power shewd : to all his peoples sight,
In geuing them : the heritage : of Gentils landes for right.

7 His workes of hands be séene : all truth and equytye,
And his precepts : all faythfull be : in iust confirmytye.

8 Upholde they stand most firme : and euer wyll remayne,
For made they are : by verytye : and equytye agayne.

9 He sent hys people guydes : which them to frédome lad,
His pact he bad : should euer stand : whose holy name be drad.

10 The feare of God is sayd : of wisdome first the way,
Who kepe hys hests : haue wisdome cleare : whose prayse shal ner (decay,

¶ The Collecte.

GOd whose glory all thy saints most gladly delight to confesse, graunt vs to haue the feare of thy holy name, wherin consist the beginning of all wisdome that wee beyng enstructed in thy will and pleasure, may be fedde wyth the heauenly nourishment of thy worde, through Christ, &c.

{This doth recite, / The prayſes right,} {of hym that feareth the Lorde:}

{Whoſe conſtancy, / Lyeth perfectly,} {in God by faythes accorde.}

1 Tus vir. THat man is bleſt: and liueth at reſt: that fearth the Lord moſt pure,
Who hath delyte: moſt exquiſite: to worke hys byddinges ſure.

2 No doubt hys ſéede: ſhall firmly ſpéede: in all felycitye,
Theſe regents hye: theyr progenye: moſt bleſſed ſhall they be,

3 Ye riches ſtore: in houſe the more: wyth plenty ſhall poſſeſſe,
Hys righteouſnes: in ſtablenes: ſhall laſt and ſtill increaſe,

4 And light ſhall ſpred: from darknes dréde: to godly mens reliefe,
The Lord benigne: aye pitying: and iuſt to eaſe their griefe.

5 This bliſſfull man: he pitye can: and lend with diligence,
His word and déede: by wiſdoms réede: he rightly ſhall diſpence.

6 For moued he: can neuer be: Gods arme ſhall hym defend,
The iuſt ſhall ſure: in fame endure: till all the world doth ende.

7 At tydyngs euyll: no tyme he wyll: ſtand dreadfully hymſelfe,
Hys hart for why: ſtands ſtedfaſtly: he truſteth the Lord of health,

8 His hart ſo great: is ſtable ſet: to feare nothyng aduerſe,
Untyll hys eyes: their luſt eſpies: on all hys foes peruerſe.

9 He ſpredth hys ſtore: he geueth the poore: hys iuſtice yet abideth,
His power ſhalbe: exalted hée: with glory large and wyde.

10 The euyll ſhall ſée: and fret ſhall he: ſhall gnaſh his teth and lowre,
The wicked luſt: of men vniuſt: ſhall waſt and turne full ſowre.

The

¶ The Collecte.

GRaunt we beſeech thee O God which art the light euerlaſting and guyde of our hartes, that we may loue and feare thee aboue all thinges, to delight only in thy praiſe, and ſo to deale to the neceſſitie of our neighbour in thys preſent lyfe, that in the next we heare not that ſharpe word of reprobatiō for vnmercifulnes. through Chriſt. &c.

The Argument. Pſalme. CXIII.

This praiſeth Gods grace on hie: therto it doth inuite,
His dignitie and prouidence: it doth in part endight.

YE ſeruauntes (all: ye) children méke,
prayſe ye the Lorde of all:
Prayſe ye hys name: extoll ye due,
hys power potentiall.

2 Gods (worthy) name: be bleſt frō hence: tyl all ỹ world haue ende
To dread and loue: his power aboue: God graunt we all contende.

3 Frō time ỹ Sunne (doth ſhine) in riſe: til downward fallth ỹ ſame
From Eaſt to Weſt: O bleſſed be: the Lords ſwéte holy name.

4 For why (no fayle) the Lord doth rule: on Gentils all that be,
Yea heauens he paſſth: in glory bright: thys Lord of maieſtie.

5 For who is lyke (this God) the Lord: in glory fame or power?
Who hath ſet vp: himſelfe aboue: as chiefe and gouernour.

6 And yet he bowth: himſelfe (full low) of hys great gentlenes,
All thynges that be: in heauen and earth: to ſée in carefulnes.

7 And he it is (at will) alone: that lifteth the poꝛe from duſt,
The needy man: he doth pꝛomote: in doing that low was thꝛuſt.

8 To make hym (hye: and) equall ſit: wyth Pꝛinces rule to beare:
Yea that wyth Peeres: of age moſt greue: of his own people deare

9 And he (alone) the baren maketh: in fruitfull houſe to dwell,
As mother glad: to ioye in babes: O pꝛayſe the Lord then well.

¶ *The Collecte.*

WE geue all prayſe moſt due to thy bleſſed name almighty god, beſeching thee, ſo to preſerue vs in the lappe of thy welbeloued ſpouſe thy church that we maye encreaſe and be ſtabliſhed in the perpetuall knot of charitie and vnitie: Thorough Chriſt. &c.

¶ *The Argument. Pſalme. CXIIII.*

Here ioy is made: that Iacobs ſeede,
Did Ægipt ſcape: in luckie ſpeede:
That led they were: by Gods great might,
To Canaan land: to them behight.

5
1 exitu.
WHen Iſraell: from Egipt went,
Where God them held: in chaſtiſment:
When ryd from thꝛall: was Iacobs houſe,
Of people fierce: and barbarouſe.

2 Then Iury land: was conſecrate,
True God to ſerue: full dedicate:
Than Iſraell: was hys Empire,
Hys ſubiect made: to rule intyre.

Which

3 Which thing whan that: the ſea did ſpye,
She fled to ſée: Gods power ſo nye:
And Iordan floud: reuerſed was,
As geuyng place: hys arke to paſſe.

4 The mountaynes leapt: as Rammes full light,
Aboue the waues: th'appeard in ſight:
The Hillockes eke: did ſkip full glad,
As Lambes in graſſe: all fat beſtad.

5 What meanſt thou ſea: to flée ſo faſt?
Thou Iordan why: aback wart caſt?
Was this the cauſe: Gods truthfull grace?
Or fathers fayth: that ye gaue place?

6 You Mountaynes hye: why leape ye thus?
As Rammes with fruite: moſt plenteous:
Ye litle hylles: why ſkypt ye ſo?
(Thys ſight to ſée) as yong ſhéepe do?

7 At Gods bright face: the earth thus ſhooke,
At Iacobs Gods: moſt preſent loke.
Be whole adrad: than earth to ſée,
Thys puiſſant Lord: ſo nye to bée.

8 Whoſe power dyd turne: the ſtone to gulfe,
Great water brokes: moſt merueylous:
The flint ſo hard: whence fier ſpringth,
Euen water flouds: he made it bring.

The Collecte.

GRaunt vs O Lord euer to eſcape the ſeruitude of all errour and Egipticall ſinne and wyckedneſſe, that we may always beare our lyues ſanctified to thee to reioyce in thy protection, Through Chriſt, &c.

¶ The Argument.

Thus Gentiles Gods: be ſcornd vnpure,
Where God of heauen: is God moſt ſure:
On hym to truſt: to laud hym aye,
Who bleſſth our lyfe: and keepth our way.

1 Non nobis Domine.

NO prayſe geue vs: O Lord to vs,
Geue it thy name: moſt glorious:
For thy ſweete loue: for thy good truth,
Defend vs Lord: and ſhew thy ruth.

2 Why els no doubt: the Heathen ſect,
Would ſay where is: their God ſo tect?
If God they haue: as we in ſight,
Let hym come forth: and ſhew his might.

3 But ſure our God: is God in heauen,
Not made or ſéene: to carnall eyne:
He doth at will: what lyke hym beſt,
He made all thinges: by hym they reſt.

4 Their Idols all: the beſt, they bée,
But ſiluer caſt: and gold to ſée:
The handy worke: of mortall men,
They be thus made: full brittle then.

5 Wyde mouthes they haue: but ſpeake no whit
Of ſpeache but domme: to them moſt fit:
And eyes they haue: yet haue no ſight,
All voyde of lyfe: all voyde of light.

6 So eares they haue: but heare nothyng,
How loud men cry: in halowing:
And noſe they haue: but haue no taſt,
Their brent incenſe: on them is waſt.

Yea

8 Yea handes they haue: but handle nat,
Two fete they haue: but haue no gate:
They make no voyce: from out theyr throtes,
Where yet small flies: haue open notes.

7 As those be all: so such be they,
Which make them first: of gold or clay:
And so be they: which worship them,
Or them do trust: in any realme.

9 But thou that seest: O Israell,
Trust thou the Lord: bid them farewell:
The Lord is whole: thyne ayde and shield,
Protectour sure: in towne and field.

10 Ye Aarons house: trust ye this Lord,
None other serue: to hym accord:
The Lord is whole: your ayde and shield,
Protectour sure: in towne and field.

11 All ye that feare: the Lord so hye,
Trust ye this Lord: to hym applye:
The Lord is whole: your ayde and shylde,
Protectour sure: in town and filde.

12 The Lord hath mynd: and careth for vs,
He wyll vs bleſſe: moſt proſperous:
And Jacobs houſe: ſo will he bleſſe,
Bleſſe Aarons houſe: he wyll not myſſe.

13 Who feare the Lord: he bleſſe them all,
Both rich and poore: both great and ſmall:
To do them good: is hys entent,
Who worſhip him: moſt reuerent.

14 The Lord wyll adde: to your encrease,
To heape hys gyftes: he wyll not cease:
Vppon your selfe: in ioyfull cheare,
And after on: your chyldren deare.

15 Ye are the Lordes: most blessed lot,
Yf feare in you: be not forgot,
The Lordes ye be: hys heritage,
Who made of heauen: and earth the stage.

16 The heauens so houge: the heauens I saye,
Be all the Lords: in whom they staye:
The earth he gaue: to men a place,
To dwell therin: to serue his grace.

17 The dead that be: prayse not the Lord,
No sence in them: no voyce or word:
Ne they whose corps: be layd to rest,
By them no laudes: can be expressed.

18 But we alyue: wyth voyce and hart,
Wyll prayse thys Lord: tyll we depart:
From thys tyme forth: and so for aye,
Than sing we styll: Alleluya.

The Collecte.

BE thou our protectour & helpe O mercifull Lord for we put our whol affiance in thee only, be mind full thar thou formedst vs oute of the moulde of the earth graunt vs therfore thy strēgth to acknowledge thee our maker duly to laud thee and celebrate thy name through Christ. &c.

The

¶ The Argument. Pſalme. CXVI.

When Dauid ſcapt: aduerſitie,
to God wyth thankes he goes,
So man full paſt: all miſerie,
may ſo hys hart diſcloſe.

1 Dilexi quoniam.

I Loued haue: the Lord and ſhall,
wyth all my hart for why:
He ſone hath heard: my prayers all,
wyth voyce when I dyd cry.

2 Full nye I ſay: his eare he bent,
to me moſt redily:
Wherfore my dayes: that me be lent,
hym will I call moſt hye.

3 The ſnares of death: dyd cloſe me in,
yea panges of hell me found:
Fell anguiſh ſmart: and woes betwene,
I felt about me round.

4 Eftſones I cryed: in Gods good name:
for helpe and ſayd euen thus:
O Lord I pray: thy grace I clame,
my ſoule from payne diſcuſſe.

5 Of clemency: the Lord is full,
and iuſt he is in worde:
And this our God: is merciſull,
which doth all grace aforde.

6 The Lord preſeruth: the ſimple ones,
as abiectes counted here:
For lo my ſelfe: was wo begone,
and health he brought me nere.

7 Wherfore I ſayd : O turne agayne,
my ſoule into thy reſt :
Since that the Lord : hath eaſd thy payne,
for thyne aduantage beſt.

8 For thou O Lord : haſt ryd my feares,
my ſoule from death beſyde :
And eke myne eyes : from wepyng teares,
my fæte from falling wyde.

9 To walke in life : I purpoſe then,
before the Lord vpright :
Whyle here I lyue : with liuing men,
on earth to pleaſe his ſight.

Credidi propter quod.

10 I held my fayth therout I ſpake,
to God in hope full ſtrong :
Although with woes : my hart did quake,
and ſorowes ſeamed long.

11 In all my flightes : ſo forſt to flée,
I ſayd thus halfe amaſd :
All men on earth : but liers bée,
myne eyes were ſo adaſd.

12 To quyte my Lord : what ſhall I geue,
hys benefites at length :
His grace ſo great : by whom I lyue,
ſurmounth my ſimple ſtrength.

13 I will take vp : and heaue on hye,
the cuppe of thankfulnes :
And Gods good name : beſech wyll I,
who compaſt all my wealth,

To

14 To God my Lord: I now will paye,
my vowes that I behight:
With thankfull hart: from day to daye,
In all hys peoples ſight.

15 The Lord no doubt: full deare reputes,
the death of all his ſaynts:
He taketh to hart: their wrong purſuts:
and heareth their wofull playnts.

16 For truth, lo I: thy ſeruaunt lord,
thy ſeruaunt this may ſpeake:
Thy hand maydes ſonne: can this record,
for thou my bandes didſt breake.

17 To thee therfore: I offer ſhall,
of thanckes the ſacrifice:
The lordes good name: theron to call,
I will in gratefull wiſe.

18 To God my Lord: I wyll repaye,
my vowes that I behight:
With thankfull hart: from daye to daye,
in all hys peoples ſight.

In all the courtes: euen inſt in them,
of Gods hye houſe ſo bright:
In myddſt of thée: Hieruſalem,
D prayſe this Lord aright.

¶ The Collecte.

GOd the clenſer of manes ſoule frō the filthynes of ſinne which in redines dooſt cōfort his ſprite that call vpon thee faythfully, we beſech thee to plucke vs from the daunger of death and hell and to place vs in the region of the lyuing, where death and ſinne be aboliſhed. Through Chriſt.

¶ *The Argument. Psalme. CXVII.*

Laudate Dominum.

This Hymne doth endight,
Gods glorious might,
His truth and grace most free,
That Gentils a farre,
Were made to be narre,
With Iewes one flocke to bee.

1 PRayse duly ye lord: in myndful accord: ye hethen onesall vayn
Ye Gentils I bid: recount how ye slid: & prayse this Lord a
(gayn
And honour ye right: this Lord in his light: ye nations all in tow
All people I say: where euer ye lay: extoll this Lordes renown

2 For meerly hys grace: and mercifull face: confirmd lyeth on vs al
Hys loue doth excell: all sinne to debell: his grace is generall.

This lord in his truth: most stable ensuth: his word & promise in
The faith of his way: will neuer decay: O praise this lord of tru

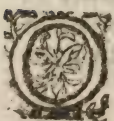
¶ *The Collecte.*

ALmighty and most merciful Lord, which wouldest be prayſed by the mouthes of all nations, thorow out all the world, whose grace we the Gentils cald vs to the perticipation of thy sonne Iesus Christ, we beseche thee so to confirme this grace in vs, that we neuer declyne there fro, but continually laud thy mercy, through the same Iesus Christ, &c.

¶ *The Argument. Psalme. CXVIII.*

This Psalme is sung: of prayse and laudes: that Dauids rule begonne:
Insprite it shewth: and ioyeth the raigne: of Christ Gods onely sonne.

1 Confitemini domino



O Thanke and laud: the heauenly lord: for he is gracious,
Because his loue: and mercy free: for euer standth to vs.

L

Let Iſraell: nowe glad confeſſe: wyth ſong melodious,
Becauſe his loue: and mercy frée: for euer ſtandeth to vs.

Let Aarons houſe: and flocke confeſſe: in thankes moſt plenteous,
Becauſe his loue: and mercy frée: for euer ſtandeth to vs.

Yea let them all: that feare the Lord: this grace in hart diſcuſſe,
Becauſe his loue: and mercy frée: for euer ſtandeth to vs.

In trouble layd: to ſtraytes be thruſt: I cald the Lord from thence
He hard at large: and ſet me wyde: this Lord of excellence.

The Lord as thus: with me to ſtand: on my nye ſide to be,
I can not feare: for what can man: preuayle in ſpite at me.

The Lord takth part: with them to ioyne: that me do helpe & ayde
Myne eyes ſhall ſée: their full deſire: my foes reuengd and frayd.

O good it is: the Lord to truſt: on hym all hope to caſt,
More ſure it is: then man to truſt: on hym to leane to faſt.

Yea good it is: the Lord to truſt: to hym all whole to ſtand,
More ſafe it is: then Prince to truſt: with all hys gard and band.

Though nations all: do compaſſe me: and hedge me rouud about,
By name (I truſt (of this the Lord: I ſhall cut downe theyr route.

Let them beſege: and compaſſe me: on euery ſide at wyll,
The Lordes good name: I hope therby: theyr pride to quel & kill.

Though they lyke bées: ſwarme me about: to ſting, to hurt, to noye
They ſone ſhall fade: as fyer in thornes: in God I ſhall them ſtroy.

By puſhing oft: they thruſt at me: to make me fall agaſt,
But yet the Lord: my piller ſtrong: was whole my ſtay ful faſt.

14 The Lord of power: my ſtrength he is: of laudes my tenors ſtyle
For he was made: my health and fence: to ſcape all mortall guyle

15 The voyce of ioye: and healthful mirth: rebound in iuſt mens tents
For why ful great: the Lords right hand: hath wrought experiments

16 The Lords ryght hand: exalted is: hys power is clearly knowen,
The lords right hand: great feates hath done: mans ſtrength is no (his own

17 Not dead I am: but liue as yet: and truſt to ſpend my dayes,
To tell Gods workes: his mighty actes: by whom my liuing ſtayes

18 The Lord although: he me correct: in chaſtiſment moſt fyt,
Yet downe to death: he draue me not: he would not ſo permyt.

19 Ope me the gates: of righteouſnes: that iuſt men vſe to haunt,
To enter now: Gods temple ſo: the Lord with prayſe to vaunt.

20 This gate is wyde: the Lord his gate: where due his grace is ſpred
All rightwiſe men: do paſſe therin: who faythfull life haue led.

21 I wyll wyth thankes: ſet out thy prayſe: for thou haſt anſwerd me
Though thou didſt ſtrike: yet eaſe thou ſetſt: for helth I had by thee

22 The ſtone it ſelfe: which was reiect: by all the buylders choyce,
Was made the heade: and corner ſtone: to all good mens reioyce.

23 From god the Lord: this act iſſued: his worke it was alone,
A thing it is: moſt meruelous: in all our eyes ſo done.

24 This is the day: the ioyfull day: which that the Lord hath made,
Let vs therin: reioyce and ſing: a day that ſhall not fade,

25 Ah Lord helpe now: and ſaue I praye: aſſiſt vs preſently,
O Lord on hye: geue helpe I praye: good lucke ſend ſpedely,

26 O blest be he: that comth as thus: in God the Lords good name,
To you as we: gods house that kepe: haue wisht good lucke & fame.

27 God is the Lord: and lightned vs: all health who luckly sendes,
Spread bowes therfore: and bynde your hosts: with cords at alters (endes

28 Thou art my God: whom thanke I will: whom I shall celebrate,
Thou art my God: to whom my laudes: I will whole dedicate.

29 O thanke and laude: the heauenly Lord: for he is gracious,
Because his loue: and mercy frē: for euer standeth to vs.

¶ The Collecte.

MOst mercifull God which art the vndoubted cōforter in all our aduersities, and makst the houses of the iust to be filled with ioye & gladnes, extoll thy churche and congregations by the power of thy ryght hande, to bee the eternall gate, thorough which all righteousnes may procede so established vpō the hed corner stone Iesus Christ in this lyfe, that at the resurrection she may be presented glorious in thy sighte, thorough the same Iesus Christ, &c.

A Preface to the Pſalme. 119.

MAde is this Pſalme: by Alphabete: in Octonaries folde,
All letters two: and twentie ſet: as Hebrues them haue tolde.
The verſes all: an hundred bee: threeſcore and iuſt ſixtene,
Thus framde and knit: for memorie: and elegance ſome wene.
Here letters all: ſo ſortely bound: do ſhew in myſterie:
Eternall health: may ſure be found: in ſcripture totallie.
Uerſe pokt by eight: Chriſtes riſing day: doth figure them in ſome,
Sweete Saboth reſt: not here I ſay: I meane of world to come.
Peruſe this pſalme: ſo wide and brode: eche verſe ſaue one is freight
As ſtill in termes: of law of God: moſt ofte by voyces eyght.
Right ſtatutes, olde precepts, decrees: cõmaundemẽts, word, & law.
Known iudgemẽts, domes, & witneſſes: al rightous wais thei draw
Enuie no man: Gods worde to painte: in arte by ſuch deuiſe,
Reade Hebrue tonge: the tong ſo ſainte: and cauſeles be not miſe.
Upfolde be here: Gods truthes diſcuſt: right ſure vs all to teache,
So lies of man: all low be thruſt: full falſe in gloſing ſpeache.

¶ The Argument. Pſalme. CXIX.

This Pſalme dewrayth: good mens deſire,
Gods law to know ſo milde:
Which Dauid prayth: whom men in ire,
Did curſe, from home exilde.

Aleph. 1.

1 Beati immulati.

A Right bp man: of perfect wayes: is bleſt and bleſt agayne,
As bleſt be they which walke their dayes: in gods true law ſo (playne

2 And yet I ſpeake: ſo bleſt they be: who kepe his witneſſes,
All whole in hart: which will agrée: to ſearch Gods promiſes.

3 Admit they do: no ſinfulnes: who walke his pathes allwayes,
At wil who worke: but wickednes: they tread not theſe his wayes

4 Aduiſedly: thou gaueſt in charge: thy heſts that we ſhould kepe,
Approued ſo: by thée at large: for vs moſt due to leke.

5 Ah then O lord: where ỹ wilt ſo: would God my wayes were ſtey
Affected right: in hart to go: thy ſtatutes iuſtly ſeyd.

6 Aſhamed then: I ſhall not ſhrinke: in hart or viſage cold,
Abacke to ſtand: what tyme I thinke: thy lawes and them behold

7 Aſcribe will I: to thée my thanke: in hart moſt right and clene:
Aſſone as I: ſhall learne ſo franke: thy iudgements iuſt beſene.

8 Agayne I vow: withall my hart: to kepe thy true decrées:
A far then Lord: do not depart: from me thy grace to leéſe.

~ Beth. 2. ~ In quo corigit.

1 By what or how: can yong man clense: or yet reforme his way,
Well, word of thyne: if he the sence: will warely kepe I saye.

2 Betymes where I thy word haue sought: with all my harts entent
Be guyde, lest I: might erre in thought: from thy commaundemēt.

3 By lowe I hyd: thy word in hart: thy willes inspird to kepe,
Blasphemingly: lest might I start: from thée in sinne to dépe.

4 Both blest and praysed: thou dost remayne: O lord of secrecye,
Bestryde my hart: and teach my brayne: thy statutes inwardly.

5 Bold haue I bene: and euer shall: by thée with tong to tell,
Before all men: thy iudgements all: which once thou spakst so well.

6 Blith whole my hart: did ioye to trace: thy testimonyes wayes,
Beholding them: more glad in face: than riches gaynfull prayse.

7 Bestowe I will: my tyme and talke: in thy precepts to muse,
Beside to note: thy wondrous walke: no tyme I will refuse.

8 Besport me still: I purpose me: in thy decrées whole set,
Beleue I haue: thy wordes decrée: no tyme I shall forget.

Retribue.

~ Ghimel. 3. ~ Retribue.

1 Confirme D lord: thy seruantes will: with thy good grace so meke
Consist that I: in lyfe may still: so shall thy wordes to kepe.

2 Cleare thou mine eies: both darke & blynd: reforme my spirite afresh
Consider then: thy law I shall: what meruels they expresse.

3 Call here on earth: as Pilgrimes be: I am poore traueler,
Conceale not Lord: thy law from me: depart not thou to fer.

4 Consume do I: afflict in spite: for loue to know thy worde,
Compryse I would: alwayes aright: thy iudgements hye D Lorde.

5 Correct thou dost: the proud therfore: which thy precepts despise,
Curst be they all: from thy good lore: who wander wyll to nyse.

6 Contempt and shame: frō me remoue: which proud men call on me
Content for that: in lyfe I loue: thy lawes to testifie.

7 Chiefe Princes lo: in counsell sate: and me they hie controld:
Chaunge yet my choyce: so would I not: I vsed thy statutes bold.

8 Cause why, to me: thy witnesses: are whole my hartes delites,
Close counsellers: they be no lesse: agaynst these cursed wyghtes,

~ Daleth. 4. ~ Adheſit.

1 Deare Lord to duſt my ſoule is knit: nye dead I ligh for griefe:
Draw nye my life: and quicken it: with thy ſweete wordes reliefe.

2 Detect I haue: my wayes to thée: thou aunſwerdſt me agayne:
Declare thy will: that I may ſée: in hart thy ſtatutes playne.

3 Due ſence geue me: to vnderſtand: the wayes of thy preceptes,
Demure I will: then take in hand: to talke thy wondrous ſteppes.

4 Diſtemperd cares: dyd melt my hart: to note the worldes deſpite,
Deale then ſome eaſe: in gentle part: as thy true worde hath hight

5 Deliuer me. from lying wayes: from ſuttle gloſing ſect:
Delite my hart: in all thy layes: vouchſaue this good effect.

6 Do this for why: right path of lyfe: I haue now choſen due,
Determyne I will: myne eyes ſo rife: to vew thy iudgements true.

7 Directly Lord: where hold I haue: thy teſtimonyes faſt,
Defame me not: of thée I craue: to fall by ſhame agaſt.

8 Deliuerly: runne ſhall I light: thy lawes the perfect gate:
Dilated large: when thou in ſpite: ſhalt make it ioy in ſtate.

Legem

~ He. 5. ~ Legem pone.

Eternall God: teach me the way: of thy most iust decrées:
Euen then I shall kepe them all day: in all their full degrées.

Employ my wits: to perfectnes: so hold thy law I may,
Effect therof: I shall expresse: wyth all my hartes assay.

Eke lead me strayt: to sée the path: of thy preceptes most right,
Elect for why: my hart then hath: wherin I most delite.

Egge thou my hart: to magnifie: thy testimonies all,
Escape that I: may vtterly: foule auarice thée gall.

Erect myne eyes: not down to clyue: by lustes to things most vayne
Encleare my sight: and me reuiue: thy wayes to loue the trayne.

Establish Lord: thy worde all sure: thy seruaunt lo I am,
Els could not I: thy feare procure: to reuerence thy name.

Eftsones remoue: the brute vnswete: of shame that I do feare,
Espy I do: thy domes discrete: all mixt with mercy deare.

Enforce I haue: to all my minde: thy statutes iust to sue:
Encourage me: sone them to finde: I craue thy iustice true.

~Vau.6. ~Et veniat.

1 First Lord I craue: thy grace deuyne: thy mercyes swéete to féele.
Fence thou my soule: with health of thyne: as thy true word doth (deale.

2 Fynd thus I maye: to answere right: and dul blasphemers slents.
Fast that my hope: is wholly plight: to thyne aduertisments.

3 Farre driue not lord: thy word most sure frõ out my mouth to stray
Full still for why: I will endure: to wayte thy iudgements way.

4 Ferme will I kepe: thy laye and lore: sith thou wilt teach the way,
Fayth still to beare: I wyll the more: from age to age for aye.

5 Fayre walke and large: thus shall I hold: in conscience vpright,
Forth on where I: do séeke so bolde: thy cleare precepts in light.

6 Fréé shall my tong: thy witnes tell: before both Lord and king,
Foule shame shall not: my hart debell: to shrinke for manacyng

7 Fro thence I shall: my comfort fynd: thy lawes shall me delyte,
Fresh loue I beare: to them in mynde: no tyme to slyde to lighte.

8 Fold vp my hands: I will full hye: to thy commaundements,
For them I loue: and muse shall I: thy stable testaments.

God

Zain.7. ~ Memor esto.

God call to mynde: thy promise graue: to me thy seruaunt frayle,
God hope therin: thou madest me haue: to my poore soules auayle.

Greate comfort this: gaue me in thought. in payne whē I did lye,
Glad hart for why: thy word me wrought: as whole reuiued therby

Gryn stately men: though one by one: most hye do me deryde,
Gone yet a backe: I haue not done: from thy true lawe aside.

Graue thoughts had I: of old in mind: thy iudgemēts lord frō first,
Gat so I did: my comfort kynd: to slake my wofull thirst.

Greued sore I am most horribly: at wicked mens ententes:
Glyde fast they do: so shamefully: from all thy lawes contentes.

Grate songes in verse: I do deuise: of thy swēte statutes lore:
Gest when I am: in wandryng wyse: abrode afflicted sore.

Grauen depe in mynd: thy name by night: O Lord ful oft I had:
Giue fast to hart: that so I myght: thy law that I had rad.

Grace thus dyd grow: to me so grēne: for that thy law I kepe:
Graunt then O Lord: I may be sēne: thy will alway to seke.

~ Heth. 8. ~ Portio me.

1 Hole portion Lord: thou art of myne: to thée alone I clyue:
Hold will I iuſt: thy law deuine: though men for lies do ſtriue.

2 How déepe in hart: thou ſéeſt all day: I haue thy face beſought:
Haue mercy then, on me I pray: ſuch truſt thy worde hath taught.

3 Here how I liue: what wayes I lead: I haue diſcuſt full nere:
Home ſo to turue: thy lawes to pleade: my féete I did retire.

4 Haſt made I faſt: my fault eſpied: no tyme then froyted I:
Hart, hand, and tong: I ſtraite applied: to kepe thy lawes more nye.

5 Haut wicked men: on heapes they met: to robbe from me my truſt:
Hard yet in hart: thy law I kept: though ſore at me they thruſt.

6 Hye midnight iuſt: my tyde is ſet: to riſe thy name to bleſſe:
Harke ſo I ſhall: and ſpie the bet: thy iudgements righteouſneſſe.

7 Holke me I will: with them to dwell: which thée do duely feare:
Hyd who do kepe: thy hеſtes full well: in hart to mynd them cleare.

8 Hyll, dale, and vale: the earth is full: thy mercies Lord to tell:
Helpe thou therfore: my wits ſo dull: teach me thy ſtatutes ſpell.

Boni-

~ Teth. 9. ~ Bonitatem feciſti.

I Lord confeſſe: thou dealſt full kynd: with me thy ſeruaunt fraple:
In thy good worde: ſuch grace I fynde: thy promiſe neuer fayle.

Inſpire right tall: of diſcipline: and me ſound knowledge teach:
Full haue I hold: the lawes of thyne: moſt firmly them to ſeach.

Inuegeled ſoule: alwy I went: before I was correct:
Impzint I now: thy teſtament: in hart thus gently checkt.

Intirely good: and liberall: thou art who can deny:
Illumine then: my ſenſes all. thy ſtatutes well to ſpy.

Ill men and proud: theyr traps haue ſet: to ſpot my truth with lyes,
Inure my hart: I purpoſe yet: all whole thy lawes to viſe.

Inlarded is: their hart with pride: they ſwell in fat and greaſe:
Inuy I not: their ioyes ſo wide: thy lawes can me refreſh.

It wrought me wealth: ſo good it was: that troubles me did ſtrayne.
Indued was ſo: my ſoule with grace: to learne thy ſtatutes playne.

Joy more I do: the law of thyne: which thy ſwéte lips pronounce:
Infinitely: then ſiluer fine: or gold a thouſand ounce.

~ Iod. 10 ~ Manus tuę.

1 King, Lord, & God: thou art to me: thou madst & formdst my shape
Kerne depe my hart: wt knowledge frē. thy word in mind to wrap

2 Kynd louyng men: that worship thē: wyll ioy at me right sone,
Keyd fast thy word: was so to me: in hope that I haue done.

3 Know well I do: in thys thy rod: thy iudgements all be iust,
Know worthy is: thy truth O God: which humbled me to dust.

4 Kysse thou my soule: by louing grace: some comfort swēte to fēle
Knyt iust thy word: though I be base: thy man yet euery deale.

5 Knēele lowe I will: to aske full sad: thy mercyes all in sight,
Kēepe than my life: I shall full glad: for I thy lawe delyte.

6 Kil down ỹ proud: confound their lies: they me wold vayn peruert
Kole thou their heate: and I will ryse: to preach thy lawes apart.

7 Kenne they thy lawes: as turnde to me: who duely thē do feare,
Known right who haue: thy dignitie: thy word with me do beare.

8 Knocke, aske, and sēke: I will, and wēepe: in hart thy word to spie,
Knead els in mire: of error dēepe: I should most shamefully.

De-

~ Caph. 11. ~ Defecit.

Longd hath my soule: and languished: while I thy helth expect:
Lord yet thy word: me comforted: for hope dyd me erect.

Lo both myne eyes: did faynt and wast: thy promise still to wayte,
Lowd thus I spake: when wilt thou cast thy helpe to ease my strayt.

Lyke though I was: to bottle dryed: in smoke so was my skyn;
Leaue would I not: thy statutes tryed: I kept yet mynd therin.

Leafe Lord my dayes: how lõg to go: thy seruaũt fayn would know
Long wilt thou take: erre thou my foe: wilt iudge who thrust me (lowe.

Lyme pittes full dye: these lurdens proud: did digge in crafty sort,
Lyes lowd they made: not well auowed: by thy true lawes report.

Life, truth and way: thy lawes contayne: though words they prate (vntrue
Lend me thy helpe: where men so bayne: do saisly me pursue.

Large sautes they made: to make me sinke: well nye they had me (spent:
Loth yet I was: in hart to shrinke: from thy commaundement.

Let then thy grace: and gentlenesse: refresh and me reuiue:
Loue so I shall: and wil expresse: thy wordes of mouth belyue.

~ Lamed. 12. ~In eternum domine.

1 Meke Lord thy word: most stable lieth as heuen: is permanent:
Holt strong it is: as testefieth the starry fyrmament.

2 Man trust may thée: thy fayth so standth: in truth from age to age:
Marke wel we do: the earth & lond: how fyrme thou madst the stage

3 Made fast they bid: by thy decree: vntil this present day:
Meete seruice all do yeld to thee: In all theyr course and sway.

4 My chief delyte: and ornament: onlesse thy law had ben:
Hore deepe in wo: I had ben shent: whole quenched quite & cleane

5 Mind stil I will: thy lawes precept: and neuer it forget:
Pe still in life: it dayly kept: by thee this grace I get.

6 Maineteyn my life: for thine so wrought: I am most congruent,
Midst whole in hart: for why I sought: thy true commaundement.

7 Mad men in harte: vngodly men: awayted me to kill:
Pusé yet I did: full oft agayne: thy testimonyes wyll.

8 Moch noted I: things finest tried: drue fast to brittle ende:
Meere infinite: thy law I spied: whose bredth no time could spende

Mem

Mem. 13. Quam dilexi.

Mye loue in hart: thy law I beare: ſuch hope therby I winne:
No day doth paſſe: but that I ſteare: my mind to muſe therein.

Now haſt thou made: my wit excell: my foes by thy precepts:
No time there is: but that I mel: with them in my concepts.

Note this I do: I am more wiſe: then all my teachers be:
No dout for this: that I aduiſe: thy teſtimonies free.

Not aged men: haue knowlege like: I them exceede to far:
No queſtion for that I kepe: thy lawes familier.

Nedes muſt I ſtey: and ſo I do: my feete from path of vice:
No witherward aſide to go: but keepe thy words deuiſe.

Nought do I ſhrinke: one ynch alwy: from thy decrees amiſſe:
No prayſe to me: doth riſe therby: for thou haſt taught me this.

New fragant taſt: by thy ſweete word: O how my pallat felt:
No hony combe: ſet on my bourd: ſuch ſwetenes euer delt.

Notorious: my wiſdome grew: by thy commaundements:
No wicked wayes: then will I ſue: I hate all crafty ſlents.

~ Nun. 14. ~ Lucerna.

1 ✠ Lord thy word: a lanterne is: full cleare to guide my féete:
✠ndoubted light: that will not misse: to rule my pathes moſt méete.

2 ✠th once I ſpake: and promiſe made: in hart I full decréed:
✠bſerue that I ſhould whole in trade: thy iuſt and righteous réede.

3 ✠ppreſt I am: ✠ Lord to hye: in ſoule, in ſpirite, in fleſh:
✠f this ſore croſſe: reuiue thou me: thy worde pretendth no leſſe.

4 ✠h let my mouthes: frée ſacrifice: pleaſe thée ✠ Lord at will:
✠pe thou my wits in ghoſtly wyſe: teach me thy iudgementes ſkill.

5 ✠nſure my lyfe: all day I ſée: my ſoule lyeth in aye hand:
✠bliuious yet: thy law to flée: I will not ſo be bond.

6 ✠nrightfull men: and obſtinate: for me a ſnare haue layd,
✠ffend thy law: yet will I not: to renne from it affraid.

7 ✠btaynd I haue: thy witneſſes: in iuſt fée ſimple ſtate:
✠blected ſo: my fanſy is: with them moſt delicate.

8 ✠ne thing in hart: inclynde I to: to worke thy ſtatutes lore:
✠nce this to miſſe: I will not ſo: to ende for euermore.

Iniquos.

~ Samech. 15. ~ Iniquos.

1 Preſumpteous men: which guiles deuiſe: I hate as hypocrites:
Pure law of thine: moſt hie I prize: for that all truth behightes.

2 Protectour thou: thou art my bower: thou art my truſty ſhield:
Perſiſt I will in thy good power: I truſt thy word ſo mylde.

3 Part ye from me: malignaunt men: your by pathes wrong I hate:
Performe I ſhall: more iuſt and playne: my Gods precepts in gate.

4 Plucke vp my hart: O me ſuſtayne: by thy ſweete worde to lyue:
Pinche not my hope: with ſhames diſdayn: to make my hart to riue

5 Preſerue me ſtill: in ſure defence: ſo ſafe I ſhall remayne:
Promote thy wordes: intelligence: I ſhall alway full fayne.

6 Preſſe downe thou wilt: all thē to nought: which erre frō thy decrées
Playne lies they forge: in crafty thought: they frame but fallacies.

7 Proud men lyke droſſe: thou wilt remoue: which iet in earth ſo ſtout
Precellently: therfore I loue: thy witneſſes full out.

8 Perplext wō feares: my fleſh doth ſhake: when I thy power do marke
Profound afrayes: my ſoule haue take: thy iudgements be ſo darke

Ain. 16. Feci iudicium.

1 Quite out my life. I delt with that which lawfull was and right:
To Quarelers by geue me not: my ſoule with wrong to ſpite.

2 Queynt thou my hart: delightfully in things of perfect name:
☞ In Quire ellys will the proud therby. Some cauſe my life to ſhame.

3 Quicke ſight I loſt. Mine eyes wer waſt: for wayting long thy helth
I Quothd and ſight: and longed faſt: thy rightwiſe worde of wealth.

4 Quit me O Lord: thy ſeruaunt poore: from ſinne and mercy reatch:
So Quicken me: in all thy lore: and me thy ſtatutes teach.

5 Quire out the truth: that right I may: O vnderſtanding graunt:
In Quiet mind: to thee I pray: as ſeruaunt ſuppliant.

6 Qualms ouerwhelmd: my wofull hart: for men haue ſtroyd thy law:
O Quel them Lord: as iudge thou art: the time doth aſke thine aw.

7 Quench not my ſpirit: with theſe thy foen: for I thy lawes do loue:
No Querry geuyth: ſuch gold or ſtone: which I would priſe aboue.

8 Quake might my hart: if all thy lawes: I held not all the beſt
No Queſtion: I loue thy ſawes: all falſe wayes I deteſt

Mirabilia

Pe. 17. Mirabilia.

1 Right wonderfull ſet by aloft: thy teſtimonies are:
Reuolue therfore: then will I oft: my ſoule ſhall kepe them nar.

2 Reſort who doth thy law the doore: with light as ſheweth the profe,
Ripe wiſdome riſeth therby in ſtore: to ſimple mens behoue

3 Rayſe vp my mouth: I did apert: for wind my breth I drew:
Refreſht for that: I wiſht my hart: with thy ſweete ſtatutes dew.

4 Reſpect me Lord not me refuſe: my ſtrength were els but lame
Rue than on me: as thou doſt vſe: on them that loue thy name.

5 Rule thou my ſteps: thy word to tread: forme them to lyue therby:
Reigne can no pride in all my head: to vanity to fly.

6 Redeme me Lord: from iniury: of men in quarels vayne:
Retayne I may: more conſtantly: thy conſtitutions plaine.

7 Reueale to me: thy ſeruant true: thy louely face ſo bright:
Renue my ſpryte: my ſoule endue: teach me thy ſtatutes right.

8 Ran down my cheekes: did water ſtreames: for ỹ thy law they balke
Rough cheare I made: to note all realms: againſt thy law to walke.

~ Zadic. 18. ~ Iustus es Domine.

1 Séne right thou art: full good and iuſt: O Lord in veritie:
So righteous be: thy domes diſcuſt: all iudged in equitie.

2 Strayt hast thou chargd: that mẽ ſhould haunt: thy teſtimonies réde
Still fayth to ſpeake: ſtill truth to graunt: moſt vehement at néede.

3 Solver zeale fret me: in gelouſie: for ire nye ſpent I was:
Set whole for that: my foes I ſpy: from all thy wordes to paſſe.

4 Skord cleane full out: thy word is séne: fine tride frõ droſſe vnpure:
Sticke faſt to it: thy ſeruaunt meanth: in hart to loue it ſure.

5 Smal though I séme: and vile at eye: to vaunting inſolentes,
Slide yet ſhall not: my memory: from thy commaundements.

6 Sound righteouſnes: thy iuſtice is: and that which ſtill will laſt,
Sure truth thy law: is ſo iwiſſe: I truſt therto full faſt.

7 Smart woes & ſharpe: when they did preſſe: & I by ſpite abuſed:
Sweéte comfort yet: did me refreſh: thy heſtes when I peruſed.

8 Stand euer ſhall: thy witneſſes: in ryghteouſnes to ſtay,
Send wiſdome then: well teach me this: that euer lyue I may.

Clamaui.

~Coph. 19. ~Clamaui.

1 Thy grace to winne: cried loud I haue from hart effectuall:
Then aunswere me: O Lord with saue: thy statutes kepe I shall.

2 To thee I cryd: O saue me thou: I sued to none beside:
That iust I may: in life avow: thy testimonies tried.

3 The dawning day: preuentingly: I cried most earnest than:
Trust fast I did: thy words for why: my hope therby I wan.

4 Tyme watch of night: mine eyes preuent: so rath I then awoke:
Thus that I might: some thing commēt: of thy true word on booke.

5 Tourn Lord thine eare: my voyce to heare: thy mercies aske euē so:
Touch thou my hart: reuiue me cleare: as thou doost vse to do.

6 They tread full nye: that would on me: their malyce execute:
Twind far they be: thy law to fle: O Lord be my refute.

7 Tread thou as nye: O Lord with ayde: for God thou art at hand:
True be thy lawes: all iustly layd: their wayes be mad and fond.

8 Taught am I sure: earst long ago: of all thy witnesses:
Through thee were set: most groundly so: that they wil neuer misse

~Res.20. ~Vide humilitatem.

1 Vyse thou my wo. and rid my smart: thou seest exild I am:
When yet thy law: from inward hart: forgotten neuer cam.

2 Vphold my cause: and me release: so free redeamd to ryse:
Wast not my life: but me refresh: in thy words warantise.

3 Vngodly men: from health ren far: and health ren far fro them:
Wyde fle they foul: for why they erre: thy words they search not thē

4 Vse still thy grace: O Lord of might: thy mercies great be seene:
With life, and ioy, refresh my sprite: as earst thy wont hath bene.

5 Vaine men there be: right many one. which me pursue and presse:
Ware yet I am: to swerue to sone: from thy sweete witnesses.

6 Vyle men I spied: transgresse thy law: for grief therof I quoke:
Which was because: at eie I saw: thy lawes how they forsooke.

7 Vew thou my hart: O Lord & see: how thy precepts I loued:
Wherefore by grace: reuiue thou me: not whole frō thee remoued.

8 Vouch this I may: thy word in chiefe: in some is truth most pure:
Wast can no time: thy lawes relief: thy domes aye Iust will dure.

Principes

Sin. 21. Principes.

8 Xtremly Lord: I am pursued: of princes vndeserued.
Exactly yet: thy word I beyd: I them with feare preserued.

2 Xtreme I do: thy word so glad: and ioy therof as mich:
Exceding Ioy: as he hath had: that spoyles hath found most rich.

3 Xcesse of lyes: I haue abhorde: I haue them aye defied:
Extend I haue: my loues accord: to all thy lawes so tried.

4 Xpreli I haue: thy lawdes most deare: seuen times a day no lesse:
Expending iust: thy domes so cleare: full wrought in southfastnes.

E

5 Xcellent peace: in conscience: haue they which loue thy lawe
Exchew they can: all light offence: no harme to them can drawe.

6 Xpect I do: thy helpe and health: O Lord to thee I pleade:
Excited so: I haue my selfe: thy iust preceptes to treade.

7 Xquisitly: In soule I kept: thy testimonies hye:
Expert by vse: I them accept: in loue exceedingly.

8 Xalt I haue: thy statutes right: and eke thy witnesses:
Exempt from thee: to scape thy sight: I can no secrecies.

~Tau.22. ~Appropinquet.

1 Yeld Lord aſſent: with eares vnſhit: to heare theſe lawds I ſing:
Yt mought pleaſe the: to graunt me wit: as thy word vſe to bringe.

2 Yet once I pray: myne ſute euen ſo: admit before thy face:
Yll mens deſpites: O take me fro: thy word ſo worketh in grace.

3 Ymnes, Pſalms, & ſongs: my lips ſhal ſound: ſuch cõmẽdatiõs braue
Yf thou wilt teach: my hart the ground: thy lawes in hart to graue.

4 Yea ſure my tong: ſhall ſtill erpreſſe: thy word deſeruingly:
Yokt ſo with truth: and rightwiſeneſſe: thy whole precepts I ſpy.

5 Yere after yere: me then vpſhore: with thy good helping hand:
Yong did I chooſe: (thou knowſt) thy lore: to thy decrees to ſtand.

6 Yearnd hath my hart: and wiſhed long: thy health to feele ſo meete:
Yies, head, and hand: haue loued as ſtrong: thy law to me ſo ſweete.

7 Yeld ſtill I will: O life prolonge: my ſoule ſhall prayſe thee then:
Yane ſhall I wide: for ayde among: for thou doſt ayde all men.

8 Youth made me erre: as ſheepe but loſt: ſeeke vp thy ſeruant Lord:
Yes ſeeke him Lord: beſtow the coſt: thy law me not abhord.

The

¶ The Collecte.

ALmighty God the onely paterne & meede of all felicity, which by thy wholsom directiō informst thy faythfull seruauntes to walke vpright in thy law, to search thy pactes and promises, to obserue thy preceptes and commaundementes, graunt vnto vs, so to vnderstand thy iustifications and wyth whole hart to searche thy wylles and pleasures, and to preache out thy great actes done to our behoofe, that when wee were as loste sheepe wandryng in our wayes of ignoraunce, we myght be brought home to thy shepefold to be placed on thy ryght hand wyth thy shepe in thy kyngdome, through Christ our Lord, &c.

¶ Obseruations.

These fiftene Psalmes: next followyng,
Be songs denamd: of steps or stayers,
For that the quiere: on them dyd sing,
The peoples vowes: to blisse by prayers,
For lucky spéede: in theyr affayres,
As néede and tyme: as case dyd bryng.
In wedlocke, warre: or house begonne,
For peace, for ayde: for fréedome wonne,

¶ The Argument. Psalme. CXX.

When Dauid felt: all spite of man,
All helpe of God: he then optaynd:
By whome alone: reliefe he wan,
From hard disease: that hym constraynd.
Well trust we than,
When we be paynd.

1. Canticum graduum.

1 Ad dominum cum trib.

TO God when I was vext with ſmart,
By wrongfull meanes of man oppreſt:
I cryed in voyce: I cryed in hart, } In gentle part,
He aunſwerd me at my requeſt. } He gaue me reſt.

2 For thus I ſayd: and ſtill will ſay,
O Lord my ſoule deliuer frée:
From lying lips: ſaue me I pray, } But ſet all day,
From crafty tonges: that double bée. } To vanitie.

3 What ſhalt thou winne: what gayne or gift?
Thou crafty tong: with all thy ſpyte:
Or what may that increaſe thy thirſt, } What is thy drift?
Falſe tong to vſe in ſuch delyte? } What winſt in ſight?

4 Euen this thou wynſt: ſharpe dartes and fell,
Of Gods ſtrong hand in dreadfull feare:
Whoſe ſtrength ſhall ſend thy ſpite to hell, } And marke it well,
As whote as coales of Juniper. } In mynd it beare.

5 O wo is me: that myne abode,
Is ſtill prolongd in hard exile:
Thus forſt to dwell: as caſt abrode, } O helpe me God,
In Ceder tentes: both blacke and vyle. } Be reconcile.

6 Ah long to long my ſoule abydth,
Wyth ſuch as hate good loue and peace:
With people rough of hawty pryde, } O caſt them wyde,
Which fierce in hart: on me do preace. } Their magre ceaſe.

When

7 Whan peace I ſeeke: they cry to warre,
Whan fayre I ſpeake they threat the more:
Whan them I ſue: they driue me farre:
Thus gall for loue: I gaine in ſtore.
O God be narre,
Help me therfore.

¶ The Collecte.

O God the onely pacifier of all manner of angwiſhe and trouble, deliuer we pray thee the ſouls of thy true ſeruants from ſlaunderous and lyeng lippes, to be neuer ouercome by the malicious aſſauts of the euill, but to ſtand by the aſſiſtence of thy grace wholye in thy protection to the lawd of thy name, throughe Chriſt. &c.

¶ The Argument. Pſalme CXXI.

As Dauid here: ſo other king,
Nie toward warre: ought thus beginne:
The people than: hym following,
Should wiſhe hym ſpede: Gods ayde to winne.
Thus comth he in.

~ ~ 2 Canticum graduum.

1 Leuaui oculos.

I Lift mine eyes to heauenly hils:
In faythfull hart: euen there direct.
Frō whence can els: my help ariſe?
Gods foes to quel: this curſed ſect.
O curſed ſect.

Let all my help: come whole from God
Who made this heauen: and earth to ſee:
Though other ſtray: moſt far abroade,
His will his arme: my truſt ſhalbe.
My ſolke ſpeake yee.

3 We truſt and pray: that God of hoſts
Will not permit: thy foote to ſlyde:
But make thee beate: the Paynyms boſtes,
He ſleepeth not he: that kepeth thy ſide.
His ayde is tried.

4 For lo he will: not ſlomber once
Much more, deepe ſleepe: he will repell
But keepe he will: his little ones,
He warden is: of Iſraell.
We truſt him well.

5 The Lord himſelfe: wilbe thy ſhield.
The Lord ſhalbe: thy ſhadowes bower:
At thy right hand: moſt nye in field
He will thee keepe: both day and hower.
By godly power.

6 The ſunne by day: ſhall thee not burne,
But ſhine therof: ſhall cleare thy way,
The moone by night: ſhall ſerue thy turne:
Her frory hornes: ſhall thee not fray.
But be thy ſtay.

7 The Lord our God: will thee preſerue,
From all euill haps: from all miſchaunce:
The Lord wil ſaufe: thy ſoule conſerue
He will thy fayth: and fame auaunce.
In Gouernaunce

8 The Lord will keepe: and keepe mought he,
Thy comming in: thy going out:
By puiſſant power: (thus pray all we)
From this tyme forth: the world about.
We haue no dout.

The

¶ The Collecte.

DEfend thy people O God, which art so vigilant a watchman ouer thy flocke, graunt that we be conducted safely by thee both by day and nyght, from all assaultes of our enemies, through. &c.

¶ The Argument. Psalme. CXXII.

Here Salem is: well ioyed and wisht,
That earthly mount: is figure past:
For vs to wish: Christes church so blist,
That we in heauen: may mete at last.
From earth dismist.

3. Canticū Graduum.

1 Letatus sum in.

MOst glad I was (saith good man so)
When men deuout: said thus to me,
Come we in one: in will we go,
the lordes hie house: of maiestie
& pray him to.

2 Our fæt shall stand: in certentie,
Within thy gates: Hierusalem,
Within thy courtes: where we shall sée,
Gods true electes: to ioyne with them,
In perfectnes.

3 Hierusalem: thou shinyng beame,
Thou builded art: in peacefulnes,
As citie els: in any realme,
Where men may mæte for holines.
In tymes select.

4 For thither haue: the tribes accesse,
Euen Gods owne tribes: by him elect,
I meane Gods flocke: of Israell,
To laude hys name: by lawes respect,
His prayse to tell.

4 For there the ſeates be duly dect,
To iudge the truth by prieſthodes ſpell,
Set there we ſée of Dauids houſe,
His iudgement ſeat: there iuſt to dwell.
Moſt glorious.

5 O wiſhe and pray: all ioyfull peace,
Hieruſalem: to haue euen thus:
Who loue thée well: or wiſhe thyne eaſe,
All ioy haue they: moſt proſperous,
Well God to pleaſe.

6 O peace befall thy walles ſo wyde,
No forren power to worke diſeaſe:
God graunt thy towers may ſtrong abide,
In all ſucceſſe: moſt happely,
By God the guide.

7 My brethernes ſake: my neighbours nye,
Make me thus ſpeake: vp on thy ſide:
To wiſhe thée peace: ſo earneſtly,
Thy welth to ſtand: from day to day,
O Mount moſt hye.

8 Yea thus I ſéeke: thy wealth I ſay,
For Gods houſe ſake: our Lord of loue,
Whoſe regall power: therin doth lay
O thus do we: our hartes to moue,
In ſpite to pray.

The Collecte.

VOuchesaue O Lord to graunt to all ſuch as delight to walk in the courtes of thy houſe the congregations of thyne elect people, continuall abundant peace that while in the ſame we confeſſe thy grace exhibited therto, we may enioy thy felicitie in the heauenly habitation, through Chriſt, &c.

The

The Argument. Pſalm, C XXIII.

On Whome the worlde: doth looke awrye,
This pſalme is fit: for there behoue:
Proude worldlye men. true man defye,
All like themſelfe they only loue.
As proofe doth trye.

4. Canticum graduum.

1 Ad te Domine.

TO thée I lifte mine eies on hye,
To thée that dweliſt: in heauen aboue
Thoughe here wt ſhame mẽ me deny,
Yet me I truſt: thou wilt approue.
O Lord be nye.

2

As man and mayd: for helpe doth eye,
Their Lords & Ladies handes to proue:
So we our eyes: bende certainly,
To God our Lord: his grace to moue.
O truſtelye.

3

Haue mercy Lorde: to vs applye,
Haue mercy yet: ſhewe vs thy loue:
For ſkorne we be: full bitterly,
They vs with ſpite: from them remoue.
O cruelly.

4

With mockes and taunts: reuilde we lye,
Our ſoule is ful: of their reproue:
The wealthy (Lord) the proude we ſpye,
Be they that vs: with ſpite diſproue.
O Lord be by.

¶ The Collect.

O God whoſe habitation is in heauen we liſt vp our eyes vnto the beſeeching thy mercy to repres the opprobrious deſpites of the proud & fauorably graūt to vs to fele thy wonted mercies, through Chriſt our Lorde.

¶ The Argument. Pſalm. CXXIIII.

The Iues ſo left: in Iury ſtill,
VVhan they exild: were others ſet:
VVith thanks theyr ſongs: they did fulfil,
As they by times: together met.

So we the ſame,
May counterfete.

5. Canticum graduum.

1 BVt God himſelfe: by redy grace,
Niſi quia Had ſtand with vs: in carefulnes:
Againſt mens ſpite: & Irefull face,
May Iſrael: in tong expreſſe.

As we the ſame,
Muſt nedes cōfes.

2 I ſay againe: to note the caſe,
Except the Lorde: himſelfe in preace:
Had ben with vs: in open place,
Whē mē roſe vp: our harts to preſſe.

Like Iſraell,
We muſt confeſſe.

3 They had deuourd: by time and ſpace
Our ſoules euē quicke: In cruelneſſe
Wha they ſo faine: would vs diſgrace
And fumed at vs: In wrathfulneſſe.

Lyke Iſraell,
We muſt confeſſe.

4 The ſtorms, & ſtouds: of woes ſo baſe
Had drowned vs quite: by theyr erces
The roring ſtreames: ſo ſwift in pace
Had drencht our ſoules remedileſſe.

Like Iſraell:
We muſt confeſſe.

Proud

5 Proud ſwelling flouds: ſo ran in race
To whelme our ſoules: in heapes:
Our reſt of life: they would deface.
And thought therin: great godlineſſe.
Like Iſraell, We muſt confeſſe

6 With hart moſt kind: let vs embrace,
This louing Lord: w̄ thanks to bleſſe
Who duld their teeth: our fleſh to race
Their pray ſo ſought: in gredineſſe.
Like Iſraell We muſt confeſſe.

7 Our ſoules as birds which foulers trace
Be ſcapt their ſnares: of wickednеſſe
Which they with craft: did interlace,
The ſnare is broke: we haue releaſe.
Like Iſraell We muſt confeſſe.

8 Gods mighty name: we ought to blaſe,
Our help at nēde: who made no leſſe
But heauen and earth: and all it haſe
As Iſrael: maye ſtill expreſſe.
So iuſt the ſame we will confeſſe.

¶ *The collect.*

SHut vp the cruel mouthes of the euyl, O Lord, who labour to deuour vs by the rauenouſe teeth of detraction that where we doute our owne ſtrength: we may be ſaufe by thee through Chriſt.

The Argument. Pſalm. CXXV.

This Pſalme commendth: againſt our foen,
Almighty Gods protection:
If we in faith: to him can clyue,
No power aduerſe: can vs contryue.
In vaine they ſtriue.

6. Canticum graduum.

1 Qui confidunt.

WHo ſtickth to God: in ſtable truſte,
As Sion mount: they ſtand full iuſte,
Which moueth no whit: nor yet cã reel,
But ſtandth for aye: as ſtiffe as ſtele.
Than truſt him wele.

2 Hieruſalem: with hils is ſet,
Enuyroned: with bulwarkes great:
Right ſo the Lord: ſtandth round about,
His people nye for euer ſtout.
Without all dout.

3 For wicked power: with all his tayle,
On iuſt mens lot: ſhall not preuayle:
Leſt right wiſe men: ſhould put their hands
To wickedneſſe: for feare of bonds.
So ny God ſtands.

4 Do well O Lord: in loues reſpect,
To godly men: though here reiect:
And right vp men: of parfyte hart,
O them embrace: in gentle part.
As God thou arte.

5 But who to wrong: will backe declyne,
Of croked drifts: who draw the line:
Where wicked waile: god them ſhall leade,
But Iſraell ſhall ioy in meede.
Without al dreade.

The Collect.

REpulſe O Lord the malignant aſſaultes of the cuill from the lot and elect flock of thy true ſeruants, that where they put their whole truſt in thy protection, they may be ſtrong againſt the troublous ſtormes of all temptations: thorough. &c.

The

¶ The Argument. Pſalme. CXXVI.

This Pſalme in ſight: doth prophecy,
What myrth is made: moſt worthely:
When God doth worke: deliuery,
From ſoules or bodies: miſery.
To liberty.

Canticũ Graduum.

1 In conuertendo.

WHat tyme the Lord ſhall backe repay
Yard Sions thrall to death ſo nye,
Appeare ſhall we: then dreamingly,
Such ioy vnlokt: for then to ſpy,
So ſodenly.

2 Our mouth ſhall laugh: then plentuouſly,
Our tonges ſhall flow: with ſongs full hye,
Then Gentils ſhall ſay openly,
For them the Lord: wrought royally,
We ſée at eye.

3 The Lord no dout: ſhall magnify,
For vs his power: moſt notably,
Thus may we ioy: then reſtfully,
Our thraldome paſt: all totally.
So bleſſedly.

4 O Lord returne: then ſpedely,
Our captiue ſtate: our drudgery:
As riuers cheare: the ſouth ſo dry,
So ſhall thine acte: vs gratefy.
Moſt louingly.

6 Who ſoweth in teares: all mourningly,
Hys corne bought deare: in penury:
Shall reape agayne: yet ioyfully.
To ſée increaſe: his néede ſupply.
So fruitefully.

7 Who goeth from home: all heauily,
With his ſéede leape: his land to try:
He home returnes: wyth hocky cry,
With ſheaues full lade abundantly,
Reioycingly.

¶ *The Collecte.*

COmfort thy people moſt pitifull Lorde, and deliuer vs from all maner captiuitie, ſinne, errour, & infidelitie, that where as we ſowe here in teares wyth heuines, by thy goodnes we may reape in ioy & gladnes through Chriſt.

The Argument. Pſalm. CXXVII.

This Pſalme deſcribeth: Gods prouidence,
Whence man muſt ſpye: his ſuerety:
In houſe & towne: his whole defence,
Or els ſhall he: his ruine ſee.
In vanitye.

~ ~ 8. Canticum graduum

1 Except the Lord: the houſe vp buylde
Nisi dominus. They toyle in vayne: who buylde moſt fayne:
Except the Lord: becitye ſhielde,
The watchman playne: } looſe all they? gayne
} They win but paine
But

2 But labour loſt: that ſone ye ryſe,
That late ye crepe: you ſafe to kepe:
That bread ye eate: in carefull wiſe,
Where God geueth ſlepe } both ſound & depe
{ To his good ſheepe

3 Lo children be: an heritage,
From God ſo ſent: beneuolent:
The frute of wombe: to comfort age,
From God is lent: } by his aſſent.
{ Munificent.

4 As arrowes ſtrong: in Gyauntes handes,
Make ſtrength appeare: to ſcape all feare,
So children yong: to Gods men ſtandes,
As ſtaffe and ſpeare: } in age moſt deare,
{ To them full neare.

5 O well is him: whoſe quiuer is,
With ſuch full dight: his houſe well pight,
At iudgement gate: they ſhall not mis,
To plead their right } at foes deſpite,
{ They ſhame to quite.

¶ The Collecte.

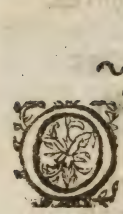
ETernall God the repayrer, vpholder and builder of all manſions both ſpirituall & corporall, without whoſe continuall ouerſight all thinges ſhoulde fall to vtter ruine, preſerue vs we pray thee and accompliſhe our deſires, thoughtes and workes, that we go about to the glory of thy name. Thtough Chriſt. &c.

The Argument. Pſalm.CXXVIII.

This Pſalme intreat: the wedlocke ſtate,
Yt maketh Gods feare: moſt fortunate:
Where both be met: well God to ſerue,
Who can them deare: to make them ſwerue.
Syncе God will: here
Them both preſerue.

9 Canticum graduum.

1 Beati omnes.



Bleſt is he: who feareth the Lord,
and walkth his waies: in harts accord
Who can agree: by fayth full ſure,
To ſpend his daies: to him moſt pure
To ſeeke no ſtrayes:
But will endure.

2 For thou ſhalt eate: thy labours true,
Of thine owne hand: in ceaſon due:
For thus thy meete: and trauels free,
Well ſhalt thou ſtand: bleſt ſhalt thou be.
In ſea and lond,
moſt luckely.

3 Thy wife moſt deare: as frutefull vine,
Shall ſpread thy houſe: the ſides to vine:
Thy childerne cleare: ſhall floriſh out,
Like Olyue bowes: thy bourde aboute.
Thus God alowes,
Thy ſtate no dout.

4 O geue good eare: erpend it than
For happy ſo: ſhalbe that man:
Who iuſt in feare: to God doth bend:
His life to woe: can not deſcend.
God clyueth him to,
And him defendeth.

The

5 The Lord bleſſe thee: from Sion hye,
With grace ſupreame: the bleſt mought lye:
That thou mayſt ſee while life is preſt,
Hieruſalem in gods poſſeſt.
This come to them,
In feare who reſt.

6 And God geue grace: that thou maiſt ſpye
Thy childrens ſeede: and progeny:
God ſhew his face: to Iſraell,
In peace to ſpeede: In ioy to dwell.
That al good deede,
May there excell.

The Collect.

GRaunt to al ſuch as feare thy name O Lord, perpetual proſperity in the ſtate of their lyues: referring al their actes & dedes to the glorification of the ſame through Chriſt.

The Argument. Pſalm. CXXIX.

As Syon vext: to God ſhe can,
In prayers meeke: her refuge make:
So Chriſte, his churche, and chriſten man,
In God theyr Lord: may comfort take.
In harte yet glad,
For Chriſts his ſake.

10. Canticum graduum.

1 Sepe expugna. GReat griefe they haue: againſt me wrought
Yea oft and oft: from day to day:
From vp my youth: they quarels ſought,
Speake Iſrael: now truly may.
So Chriſt his ſpouſe:
May ioyntly ſay.

2 Yea oft I ſay: full manye times,
Great traines at me in ſpite they lay:
From vp my youth: for all theyr crimes:
They coulde not yet: my ſtate betraye.
So chriſten man:
in like may praye.

3 The plowers plowde: vpon my backe,
Theyr errours mad: yet thought full gay:
My truth, ſo ſtrong: they could not ſlacke,
Their forrowes long: had ſhort decay.
So Chriſt his ſpouſe
may ioyntly ſay.

4 The Lord ſo iuſt: their cords hath cut,
Their wicked yokes: to ren a ſtray.
In priſon bound: they kept vs ſhut,
But God them all: hath driuen to bay.
So Chriſten man:
in life may praye.

5 Let them be ſhamde: confounded ſtill.
And backeward torn: in theyr aray
All they which hate: ſweete Sion Hill,
Or that woulde els: her quiet fraye.
So Chriſt his churche
may ioyntly ſay.

6 Let them how grene: they ſéme to ſtand,
Be like in ſighte: the withered haye:
On houſes tops: pluckt vp by hand,
That fadeth to nought: without delay.
So Chriſten man:
in like maye praye.

Wherof

7 Whereof in bayne: the mowers gripe
When they to such: theyr hands do splay
Nor gleaners can: fynd sheaues so rype,
That they to fyll: theyr bosomes maye.
So Christ his churche:
may ioyntly saye.

8 That none to them: good lucke do wysh.
Which walke in gate: by side the way:
On Gods hye name: theyr works to blesse:
But wisht them all: far well awaye.
God graunt that ofte:
this all we praye.

The Collect.

DEfend thy church O Lord from al assalts of her aduersaryes that they al beyng discomfited, the true childe of the same maye ioy in thy veritye, throughe Christe.

The Argument. psalm.CXXX.

In banishment: when Iues were pent,
And felt gods yre. the greuousnes:
Thus thrall their sinnes: they did lament
They freedom wisht: from cruelnesse.
In banishment.

II Canticum Graduum.

1 De profundis.

IN deepe excesse: In heuynes,
O Lord to thee: my crying went
From depth of hart: I did expresse,
My great constraynts: most violēt.
In deepe excesse.

2 O Lord attent: O here attent,
My wofull voyce: in rednes,
O let thyne eares to harke be bent,
My prayers cry: in lowlines.
O Lord attent.

3 If thou wouldſt preſſe: mans ſinnefulnes,
O Lord to ſend: due punishment,
Who could O Lord: the waightines,
Sulfayne to byde: thy chaſtiſement.
If thou wouldſt preſſe.

4 Be Lord content: lo we repent,
For thou shewest grace: to humblenes
Thus feard to be: moſt reuerent,
Then kepe no ſinnes: in irefulnes,
Be Lord content

5 I hope releaſe: I truſt no leſſe,
The Lord I byde: ſtill permanent:
My ſoule expecth: hys frendlines,
I wayte his wordes: accomplishment,
I hope releaſe.

6 My ſoule ſo ment: more confident,
To wayte my Lordes: great gentlenes,
Then watchemen wilshe: the night full ſpent,
And wayt the morne: theyr watche to ceaſe.
My ſoule ſo ment.

In

7 In faithfulnes: in chearefulnes,
Let Jacob wayt: the Lord ſo gent,
Becauſe with God: is ruefulnes,
He oft redæmth: his mercyment,
In faithfulnes.

8 He will relent: incontinent,
And full aquite: the wretchdnes,
Of Iſraell: his priſonment,
And pardon all: theyr wickednes,
He wyll relent.

¶ *The Collecte.*

LEt thyne eares inclyne to our prayers O Lorde of all pitye and compaſſion, for wyth thee is copious redemption, whereby thou dooſt not ſurely obſerue our iniquities, daily beſtowe on vs thy mercies, thorough Chriſt, &c.

¶ *The Argument.* *Pſalme. CXXXI.*

When Dauids foes: inueterate,
Hym ſlaundred ſore: as obſtinate:
That he Saules reigne: would vendicat,
He prayed to God: immaculate.
To cleare his ſtate.

1 Domine non eſt.

MY hart proud things (lord) counted not
Myne eyes aloft: haunt mounted not:
In boaſting actes: I walked not,
Things paſt my reach: I ſtalked not.
Lord deare me not.

2 If I my hart: refrayned not,
If I my ſoule: reſtrayned not:
If I as childe: beweyned me not,
If I from pryde: abſteyned me not.
Then heare me not.

3 O Iſraell: moſt fortunate,
Wayte then the Lord: ſtill moderate:
Be meeke, flee pryde: inordinate,
From this tyme forth: interminate.
And feare thou not.

¶ The Collect.

SVffer vs not to be ouercome with the haut pryde of the world O Lord to woorke euery diſturbaunce of godlines graffe mekenes in vs & ſo to follow thy ſon our ſauiour in the ſame, through Chriſt our Lord.

The Argument. Pſalm. CXXXII.

This Pſalm doth pray: for good ſucceſſe,
Of all thy realmes: & prieſthodes ſtate:
So Dauids oathe: his vow, hys ſtreſſe,
What god him hight: it doth debate.
Yt Chriſt expreſſe.

13 Canticum graduum.

1 Memento domine. REmember Lord: meke Dauid king,
And al his hard: affliction,
For his good ſake: by pityenge,
Amoue from vs: confuſion.
Haue hym in mynd.
Holwe

2 How he in god: deuotion,
To thée hys Lord: hymſelfe dyd bynde,
By othe and vow. to God moſt hye,
To thée I ſay: ſtrong Jacobs frende.
Thus conſtantly.

3 Be it my ſhame: if I go in,
By Cabborne houſe: in reſt to lygh:
If I my ſhétes: thruſt me betwene,
And clyme my couche: in fethers ſoft,
Blame might I winne.

4 Or els if I: myne eyes aloft,
Should geue them ſléepe: myne eies the lids,
To ſuffer them: to ſlumber oft,
Though fault they craue: to fill their néedes,
Then fall myne houſe.

5 Untill I fynde: without all dreades,
The Lord a place: commodious:
A ſacrary. and temple ſwéte,
To Jacobs God: victorious.
To hym moſt méete.

6 Of this place lo: I Salomon,
In Ephrata hard there in ſtréte,
And found we haue: this holy throne,
2. Par. 21. In Ornans field: wyth woodes beſet.
O come ye on.

7 To his fayre tentes: go we to ſet,
To temple built: hys arke of grace:
And bowe we low: with honour great,
To his foteſtole: hye ſet in place.
And thus ſay we.

9 Aryſe O Lord: and kepe thy place,
Of quiet reſt: no more to flée:
O thou thy ſelfe: ſone thither moue,
Thyne arke of ſtrength: conioyned with thée,
O Lord of loue.

10 And let thy prieſtes: be deckt alway,
Wyth right and health: as them behouth:
Let all thy ſaintes: reioyce I ſay,
So bleſt by thée: to prayſe the due.
Both nyght and day.

11 For Dauids ſake: thy ſeruant true,
To whome thy grace: did louely ſpring
Shame not my face ſo choſen new,
Thyne owne (O Lord) annoynted king,
Thy hart to freat.

12 The Lord in fayth: ſware promiſing,
To Dauid backe. he wyll not treat:
Of thyne owne wombes: engendred frute,
I will to one: beſtow thy ſeat.
All lyke in ſute.

13 If that in truth: thy childerne wyll,
My pact and ſtatutes: execute:
Which I will teach: then ſhall euen ſtill
Thy childern ſit: thy throne for aye.
Wyth my good will.

14 For why the Lord: without denay,
Hath Zyon mount: elect in choyce:
He much deſird: that it ſhould lay,
As ſeate wherof: he would reioyce,
And thus he ſayd.

Here

14 Here ſhall my reſt: from troubly noyſe,
Remayne full ſure: for euer ſtayd,
Here will I dwell: for her I wight,
In my deſire: full well apayd.
Of her I wiſt.

15 Her vitayles all: with full increaſe,
Shall bleſſe alway: my bliſſefull ſiſte,
Her poꝛe to fæde: wyth bꝛead at eaſe,
I will them all: full ſatiſſy,
If me they pleaſe.

16 I will their pꝛieſtes: adourne on hye,
With helth, wyth truth: wyth lyfe, wꝫ light:
And they his ſaintes: ſhall ſanctify,
That they may ioy: in hartes delight,
With holines.

17 There Dauids hoꝛne: and regall might,
I will it make: to floꝛiſh freſh:
And there I will: a lyght pꝛouide,
To myne owne Chꝛiſt: by frutes ſucceſſe,
Of Dauids ſyde.

18 And all hys foes: wyth bꝛter ſhame,
I will them clothe: and them deꝛyde
As yet foꝛ hym, hys cꝛowne, and name,
Shall floꝛiſh out: both large and bꝛode,
In bleſſed fame.
So graunt it God.

¶ *The Collect.*

REmember O Lord thyne eternall pact and promiſe made to mankynd in Chriſt thy ſonne, endue our hartes worthely to aunſwer the ſame on our behalfe, by the ſame Chriſt our Lord, &c.

The Argument Pſalm. CXXXIII.

A ſhort extrete: of loue the ſtrength,
So large in length: in taſt ſo ſweete:
O charity: thou art I wiſſe,
Of Man the bliſſe: in ech degree:
O charity: wyth vnity.

14. Canticum graduum

1 Ecce quã bonum.

O Come and ſee: how things moſt meete
It is, and ſweete: where men agree:
When bꝛethꝛen bound: together dwell
In peace to dwell: In loue be founde,
O vnity: keepe charitye.

2 It is as ſweete: as Balme the beſt,
On head well dꝛeſt, which dowme did ſleete,
By beꝛd and thꝛote: the beꝛd I ſay,
Of Aaron gay: his ſkirt of cote.
O charity: ſeeke vnitye.

3 It is as ſweete: as dewe that wont,
Fat Hermon mount: to make ſo weete
As dew no dout: that heauenlye ſtils,
On Sion hils: euen round about.
O vnity: beare charity.

4 Foꝛ there euen there: the Loꝛd hath chargd,
Where peace enlargde: moſt rule doth beꝛe:
All bliſſfull lyfe: foꝛ aye to be,
Where men agree: and voyd all ſtrife.
O charity ſtirre vnity.

The

¶ *The Collecte.*

Poure O Lord vpon thy church thy gift of brotherly charity, and chriſtiã vnity that we may be ſprinkled with the dew of thy ſpirituall oyntmente and ſo that we maye euer reioyce in the grace of thy benediction, through Chriſt, &c.

¶ *The Argument. Pſalm.CXXXIIII.*

The Leuites ſet: in nights to ſing,
To God ſo great: their Lord and king,
On ſteps in ſight: ſome one by choyce,
Dyd thus excyte, all mens reioyce,
So met to bring:
Both ſprite, and voyce.

15. Canticũ Graduum.

1 Ecce nunc benedicite,

LO ye all here:
Ye ſeruants déere:
And ye that ſtand:
Of God ſo grand:
Now prayſe the Lord:
By Gods accord,
By night in houſe:
And glorious.
Draw neere: recorde
His hand, with vs.

2 Your handes lift hye:
Gods ſacrary:
The Lord proclaime:
Enhaunce the ſame:
In holynes,
Due laude erpreſſe:
Bli e ye his deede,
In fayth and dread.
Apply no leſſe,
His fame to ſpread.

3 The Lord of grace:
Bleſſe he this place:
Who heauen did make:
For all our ſake:
From Sion Hyll,
Your hart and will,
And earth I ſay,
Both nighte and day.
Embrace, him ſtill,
Awake, and pray.

The ende of the ſonges of the Stayers.

¶ The Collecte.

WE thy ſeruantes all O Lorde, who of duetye doe bleſſe thee alway with our thankes we hartelye pray thee to vouchſafe to lighten vs darkened as we be with the night of this world whereby we may obtayne moſt large bleſſinge from that while we lifte vp our hands in good workes of our vocation, through Chriſt our Lord.

¶ The Argument. Pſalme. CXXXV.

This Pſalme endited ſeemth, for miniſters in quiere,
Gods workes it telth, vayne Gods it ſcornth, it ſingth Gods laudes full cleare.

1 O Worſhip thanke and prayſe the name of God the Lord,
Ye ſeruauntes all of thys your God: laud ye with one accord.

2 Ye miniſters which ſtand in God the Lordes good houſe:
And kepe the courtes of this our God: O prayſe hym glorious.

3 Laude ye the Lord for why: the Lord is gracious,
Syng out his name: for ſweete it is: to man delicious.

4 The Lord no doubt hath choſe: vnto hymſelfe in care.
Olde Jacobs flocke: all Iſraell: for hys peculyar.

5 I knowe the Lord is great: and hye I him eſteeme
And that our God: paſſth other Gods: which mē for gods do deeme.

6 And what it lyketh them: the Lord doth it in deede,
In heauen and earth: in ſea full out: in deepes where fiſhes breede.

7 Ye vapours lifth from earth: and they to clouds do renne,
Ye lightnings turnth to raine in ſtore: ye winds drawth out of deene.

To

8 To quite their cruelnes he smote in Egypt land:
Their fruites first got: not one to scape: from man to beast in band.

9 In midst of thee: the Lord his signes and wonders sent:
Thou Egipt land, which Pharao, and all his seruants shente.

10 He many countryes smote, and dyuerse nations slew:
He banquished most mighty kings: and made them all to rew.

11 Of Ammorites their kyng hight Seon hie in throne:
So Og, that hog: of Basan king and Canaans realmes echeone.

12 And gaue their lands and holds: for heritage of right:
For heritage: to Israell: his people whole and quite.

13 O Lord thy name endureth: for euer world to ende:
From age to age: thy memory: in fame shal stil extend.

14 For now the Lord hath iudged: his peoples cause most playne:
He them auengd: and pleasd he was with all his flocke agayne.

15 The Gentyls Images: be siluer molt and gold:
But handy worke: of wretched men: how euer they be fold

16 Mouthes haue they made in them: but speake nothing at al,
So eyes they haue: and nought they see, blind Gods and casuall.

17 And eares they haue in shape, and yet they heare no sound:
Where breast most domme: hath life and spirite, no breth in them is (found.

18 As they be all to see, their makers be the leke:
Domme deafe, and dead, brute stockes and blocks: so all which thē (do seeke.

19 Ye house of Israell, do well, prayse ye the Lord,
Yea Aarons house, preach ye his praise: the lords great actes record

20 Ye Leuis houſe and ſeede, bleſſe ye the Lord all whole
Ye all that feare and worſhip true, this Lord moſt hye extoll.

21 D prayſed be the Lord, of Sion nighte and day,
His place is ſet Hieruſalem: D prayſe the Lord I ſay.

The Collecte.

O God of all comfort and ſwetenes, whome all the world for thy incomporable gentlenes more worthely prayſe we beſech thee to kepe vs from all vayne errour of the Paynyms vanities, to worſhippe thee in ſprite & verity: through Chriſt.

The Argument, Pſalme. CXXXVI.

The Rectors. { *This Caroll ſweete: exhorth vs clere,*
Gods goodnes great: to prayſe in quiere.

The Quiere. { *That men wyth laudes: ſhould them inure,*
For thankes breede thankes: and grace procure

The Meane. { *So redy bendth: hys loue ſo pure,*
Which will in ioy: our hartes aſſure.

Confitemini. The Rectors. 1 CDnfeſſe and praiſe: the Lord moſt kynde:
For God he is: as man doth fynde.

The Quiere. { For euer ſtandth: hys mercy ſure:
Hys grace to vs: wyll ſtyll indure.

The Meane. { So redy bendth: hys loue ſo pure:
Which will in ioy: our hartes aſſure.

Con-

Rectors. 2 Confesse and prayse: the God of Gods,
who made vs first: of earthly clods.

The Quiere. For euer standth: hys mercy sure,
Hys grace to vs: wyll still endure.

The Meane. So redie bendth hys loue so pure:
Which wyll in ioy: our hartes assure.

Rectors. 3 Confesse and prayse: the Lord of Lordes:
who made all thyng: by strength of wordes.

The Quiere. For euer standth: hys mercy sure,
Hys grace to vs: will still endure.

The Meane. So redy bendth: his loue so pure,
Who will in ioy: our hartes assure.

Rectors. 4 who wrought alone: actes maruelous,
5 who formd the heauens: by wisdome thus,
6 who stretcht the earth: on fluds from vs.

The Quiere. Who dyd all this: in hys good cure:
For euer standth: hys mercy sure.

The Meane. His grace to vs: doth still endure:
Which will in ioy our hartes assure.

Rectors. 7 who made great lightes: in firmament,
8 The sunne for day: in regiment,
9 The moone and starres: on night to glent.

The Quiere. Who dyd all thys: in hys good cure:
For euer standth: hys mercy sure.

The Meane. His grace to vs: doth still endure:
Which will in ioy our hartes assure.

Rectors. 10 11 12 Who Egipt ſmote: with their firſt bozne,
And brought fro thence: the Jewes forlozne.
By mighty ſtrength: both night and mozne.

The Quiere. Who dyd all this: in hys good cure:
For euer ſtandth his mercy ſure.

The Meane, His grace to vs: doth ſtill endure,
Which will in ioyes: our hartes aſſure.

Rectors. 13 14 15 Who ſea ſo red: dyd whole deuide,
And Jacob made: through it to ſlide,
But Pharo drowned: his hoſt beſide.

The Quiere. Who dyd all this: in hys good cure,
For euer ſtandth: hys mercy ſure.

The Meane. His grace to vs: doth ſtill indure,
Who will in ioyes: our hartes aſſure.

Rectors. 16 17 18 Who led his flocke: by wildernes,
Who ſlew great kinges: of Heathennes,
The ſtrongeſt kings: he put to ſtreſſe.

The Quiere. Who dyd all this: in hys good cure,
For euer ſtandth: hys mercy ſure.

The Meane. His grace to vs: doth ſtill endure:
Who will in ioyes: our hartes aſſure.

Rectors. 19 20 21, 22. As Seons brags: and Ogs deſpites,
Of Baſan kinges: and Amorites,
whoſe landes he made: true Jacobs rightes

The Quiere. Who dyd all thys: in hys good cure:
For euer ſtandth: hys mercy ſure.

The Meane. Hys grace to vs: doth ſtill endure,
Who wyll in ioyes: our hartes aſſure.

Rectors. 23 24 25 who mynded vs: in trouble ſet,
And vs redeemd: from them vs fret,
who heapeth all fleſh: with heaped met.

The Quiere. Who dyd all thys: in hys good cure,
For euer ſtandth: hys mercy ſure.

The Meane. His grace to vs doth ſtill endure:
Who will in ioy our hartes aſſure.

Rectors. 26 Then prayſe and thanke: the God of heauen,
with hart, with tonge, with lyfe moſt cleane

The Quiere. For euer ſtandth, hys mercy ſure
Hys grace to vs, wyll ſtyll endure.

The Meane. So redy bendth: hys loue ſo pure,
Which wyll in ioy: our hartes aſſure.

Rectors. O thinke and thanke: the Lord of Lordes,
His thoughtes, his actes, hys louely wordes.

The Quiere. For euer ſtandth his mercy ſure,
To thankefull hart, it wyll endure.

The Meane. So redy bendth: hys loue ſo pure:
Which will in ioy: our hartes aſſure.

The Collect.

BE myndfull O Lord of our miſery, whych art Lord of all mercye, and graunte that as thou leadeſt the fathers into the lande of promyſe, ſo to reſtore vs to the heauenly land of all felicitie, through Chriſt, &c.

The Argument. Pſalm. Cxxxvij.

When Babilon: the Iewes ſuppreſt,
they tell how they did playne,
From whence well rid, they her deteſt,
to wiſhe her ſpoylde agayne.

1 Super flumina.

AT waters ſides: of Babilon,
euen there we ſate and wept:
While Syon mount we thought vpõ
remembring Gods precept.

2 We hong among the Salow trées,
our Harpes and Organs all:
No ioy we had: with weeping eyes,
to matters muſicall.

3 They craued of vs: who thrald vs wrong,
Some dyties melody:
In ſcorne they ſayd: ſing vs ſome ſong,
Of Syon merely.

4 Howe can we ſyng: ſayd we agayne,
The Lordes ſweete ſonges deuyne:
In land ſo ſtrange: who vs conſtrayne,
we muſt all mirth reſigne.

5 If I ſhould thee: caſt out of mynde:
O good Ieruſalem,
I would my hand: went out of kinde:
to play to pleaſure them.

6 Yea let my tonge: to palate ſticke:
if that I minde thee not.
If Syons prayſe: I ſhould not ſeeke::
as chiefe to ioy in that.

7 The Edomits O Lord, requite,
for Salems heauy day,
Who cryed walk her: ſpoyle her in ſight:
euen flat on ground to lay

8 O Babilon: thou doughter ſight:
which wayſt thy ſpoyling dæpe:
Well mought he ſpæde: that thee did quite:
as thou madſt vs to weepe.

9 And well fare him: that take thee ones,
which vs downe fiercely threwest:
Who ſlong thy babes: agaynſt the ſtones,
as ours in rage thou ſlewest.

¶ The Collect.

ALmighty God the ſtrong deliuerer of al them that be bound in captiuity graunte vs ſo to rebounde thy praiſe in agreable conſent of ſpiritual ſongs, that where out lyues & harts hath hetherto bene in a diſcord from thy holy wils: and as outlawes haue wandred aſtraye, nowe reſtore vs againe by thy mightye power, in one vnitye to glorifye thy name throughe Chriſte.

The Argument. Psalm.CXXXVIII.

Whan Dauid skapt: much wo on kynde
Thus thanks to God he dyd extende
So taughte by proofe he vowed in mynde,
That he of God would styll depende.
As he entendth.

1 Confitebor tibi.

I Wyll O Lord: geue thankes to thée,
My hart therto: doth wholy bende:
Before the powrs: as Gods they bée,
So sing I will: my boyce to spend.
Els God forfend.

2 I knéele to thy: right regal cell,
To prayse thy name for truth and loue:
Thy word and name: thou madst excell,
Aboue all thinges: the déede doth proue.
As men erpende.

3 For this I sawe: what day I cryed,
Thou answerdst me: most louingly:
To my poore soule: thou lentst I spyed,
Store grace, so strength: to multiply.
Thus didst thou lende.

4 All kings of earth: prayse thée they must,
O Lord most true: as right allowth
When they shall here: performed iust,
Thy word to me: which spake thy mouth.
They will contende.

Loe

5 Loe they ſhall ſing: with harts moſt free,
Of all the Lords moſt rightful wayes:
That great is God: in maieſty,
So they his name: ſhall euer prayſe
and thanks repend.

6 And that the Lord: though placed hye,
Who glory hath: as God aboue:
Yet he the meke: reſpecth full nye,
And knowth the proud: from far aloofe.
him low to bend.

7 What though I walke: in midſt of woe
Yet wilt thou me: reuiue and eaſe:
And ſtey by power: myne Irefull foe,
Thy right hand ſtrong: ſhall me releaſe.
Thy helpe to ſend.

8 The Lord ſhall this: performe for me,
That is begon: to bringe to ende.
Thy grace benigne: Lord aye ſhalbe,
Thy handy wooрke: thou wilt not blende.
But ſtill defend.

¶ The collect.

MVltiplye thy ſtrength in vs O Lorde and enlarge the powers of our ſoules, that while we worſhip thee dayly in thy holy temple, at the laſt we may glory with thy elect angels in heauen, through Chriſte.

¶ The Argument. Pſalm. Cxxxix.

When Dauid myſreported was: that he would Saul ſubuert
He thus appeald to God hymſelf, who knew hys giltles hart.

1 omine obaſti.

O God thou haſt: ful ſearcht me out,
Thou knowſt my harte and reines:
Accuſed I am: to compaſſe in,
Both king and realme wyth traynes.

2 My ſitting downe: my riſing vp: my Actes thou knoweſt echone
Thou vnderſtandſt: my thoughts a far: before I thinke them on.

3 My walks thou knowſt: my reſts & ſteps: my bed thou goeſt aboute
Yea al my wayes: thou haſt contriued: all ſercht by the no doute.

4 No ſecret word: in all my tonge: ſo whiſpered cloſly in
But thou O Lord: it knowſt at whole: although it make no dinne.

5 For why thou me: thy ſelfe didſt frame: behynd, before in forme:
Thou laydſt thyne hand: to this my clay: thy hands did me perform

6 This knowledge is: to meruelous: for me to reach I know,
To hye and hard: for me to fetch: by hye or yet by lowe.

7 And whether can: I thinke to goe: fro this thy ſpyte and thought,
From thee in face. how can I flye: or whether ſhall I flought.

8 If I do clime: to heauen aboue: euen there thou artfull nére:
If ſo by low: I make my bed: In hell, thou art ſo there.

9 If now I take: the morning wings: who ſpredth her beames ſo ſwift
That ſtrayt I cowd: to fordeſt Sea: remoue my houſe to ſhift.

10 Yet there thy hand: ſhall lede me forth: as paſtor guideth his ſheepe
thy ſtrong right hand: would me vphold by prouidence moſt deepe

11 If eke I ſay: or thinke at leaſt: that darke ſhall hide my heade:
Than ſhall the night: as ſhining day: be round about me ſpreade.

For

12 For ſure the darke ſo darke cannot endarke thy louely ſight:
The night as day: do ſhine to thee: ſo darkenes is as light.

13 For iuſt my reynes: with theyr affects: are thine how hid they be,
In wrapſt thou me my mothers wombe: with veſtures ſonderly.

14 I geue thee thanks: for that I am: in ſhape formd ſtraungely,
Thy works ſo hye: be wrought in me, which playnd my ſoule doth (ſpye.

15 My ſubſtance firſt: both bones & Joynts: were nothing hid fro the
In earth ful depe when I was wrought: and wouen was curiouſly

16 My maſſe vnſhapt: thyne eyes did ſee: was writ in thine owne boke
By dayes increaſe: my parts were formd: whē none on them could (looke

17 How dere to me: O God appere: thy thoughts, theſe counſels gret
How manifold: be but the ſumme: In count if they were ſet.

18 If I would tell the ſumme of them: they ſhould excēde the ſand:
Than this reuolued: I watch to thée, by thée I truſt to ſtand.

19 If thou now wouldſt: thy ſelf O God: confound that wicked man:
bloud thurſty men: whome I defye: would leaue me wholy than.

20 For theſe they be: that ſigh at thee: and ſpeake vngraciouſly:
They vſe thy name: in vayne to light: thy foes be puft to hye.

21 Do I not hate: all them O Lorde: who thée with hate diſdayne?
And fret not I: and fume at them: which riſe at thee by trayne?

22 Yes Lord from hart: I hate them all: with perfect hate and fyne
Thy foes I take: myne enemies: as they were onely myne.

23 Than ſearch me God: and bouit my hart: to thée this cauſe I yelde
Well try and know: in thoughte and dyſtes: what hauntes in life I

24 And ſee in me: if any wayes: be founde rebellious,
Then lead me forth: the worldly way: of death obliuiouſe.

¶ The Collecte.

O God the wonderfull creature of all thinges earthly the eternall protectour of the ſame, who knowſt all our ſecret partes more perfectly than we our ſelfe can diſcerne, graunt we beſeech thee that we may behaue our ſelf in perpetuall feare vnder this thy parfit beholding of all our doyng, and clenſe the thoughts of our hartes that they maye be acceptable to thee, through Chriſt.

¶ The Argument. Pſalm. CXL.

This prayth for good: (and iuſte) deliuerance:
Frō wayting ſpies: & guyleful (fawning) frēds
Yt ſheweth euēſo: what ones (at lēgth) ſhal chance
To good and bad: in both theyr (finall) ends.

I ripe me omine.

O Lord moſt good: (in haſte) deliuer me,
From man that is: ſo euell and (wholly) nought
O keepe me ſaufe: In (ſtedfaſte) ſuerty,
From wrongful man: of (curſed) wicked thought.

2 To euill theyr hartes: do whole (alwaye) agree,
From whence they haue: all (ſuttle) miſchief wrought,
To hate and bate: them ſelfes they (fullye) bende,
But ſtrife all day: by them is (vainely) ſought.

3 Theyr tongs ſo ſharpe: (on me) they haue extende,
As ſerpent flye: (as ſnake) moſte peſtilente:
Like Adders ſting: theyr (venome) poyſon ſende,
Sela Such poyſon they: in (fawning) lippes frequente.

By

4 My ſely ſoule: O Lorde: (my God) defende,
From wicked power: moſt (fierce and) violent:
From wrongfull men: O me (good Lorde) preſerue,
To trip my foote: by them is (lewdly) ment.

5 Theſe haughty men: (to death) to make me ſterue,
Hath hid theyr ſnares: with (ſuttle) cordes in brayde:
And ſpred their nets: me thus they (wayte to) ſerue,
With wily trappes: my wayes (and ſteps) they layde.

6 Yet ſure from God: I would not (farly) ſwerue,
To whom in fayth: euen thus I (boldly) ſayd:
Thou art my God: O heare my (wo full) mone,
From hart the rote: by tong (in word) diſplayd.

7 My Lord and God: my truſt (moſt iuſt) alone,
My ſtrength and health: my (cleſely) couerture:
Thou ſhieldſt my hed: to ſcape my (deadly) fone,
In day of warre: to ſtand (on fote) full ſure.

8 Permit not Lord: whyle thus (for wo) I grone,
His will to haue: this (wicked) man vnpure:
Sela To hys attempt: (O Lord) geue no ſucceſſe,
Leſt proud they ſwell: and harme (the more) procure.

9 O let theyr lippes: in (crafty) wickednes:
Betrap themſelfe: in all their (daily) paynes:
O let their hed: feele firſt (their due) diſtres,
That compaſſe me: wyth ſuttle (wily) traynes.

10 Let burnyng coales: for their (ſo mad) exceſſe,
Fall downe on them: to dull their (haſty) brayns
Let fire and pit. be (wholy) theyr reward,
No tyme to ryſe: to (any) better gaynes.

11 Of bablyng tong: who hath no (bit or) warde,
O let them Lord: here neuer (proue to) thriue:
Him euill shall hunt: till he (to nought) be marde,
No wealth to hym: (at all) shall downe deriue.

12 Full sure I am: God will (most kynde) regard,
The poore mans case: with ayde (and ease) beliue:
Of helpelesse man: to try his (truth and) right,
In iudgement strong: for hym (alway) to striue

13 Thus righteous men: (so met) in open sight,
Shall prayse thy name: (O Lord) that is so high,
Then strayt vp men: in heauenly (ioyous) light,
Shall see thy face: (to lyue) eternally.

The Collecte.

DEfend vs thy poore destitute seruauntes O Lorde from the crafty traines of the malignant enemies of all godlines: resist their pryde asswage their malice confound theyr deuises, that we beyng vnder thy protection, may laud thy mercy for the same. Thorough Christ, &c.

The Argument. Psalme. CXLIII.

Here Dauid prayth: for stedfastnes,
among the wycked sect:
To scape theyr traps: and wyckednes,
That they may low be chect.

1 Dominе clamaui.

LOrd I haue: lowde cryed to thée,
to me therfore make spede:
Vnto my voyce: thine eare agrée,
whyle that I cry in drede.

D

2 O let my ſute: in ſyght ſo ryſe,
as doth incenſe to thée:
My rayſe of handes: as ſacrifice,
of nyght, Lord let it bée.

3 Lord ſet a watch: before my mouth,
kepe thou my mouth and lips:
To ſpeake nothyng: but truth and ſouth:
to ſcape all ſnares and trips.

4 Let not my hart: declyne to euill,
with wycked workes inurde:
With wycked men: to worke in will,
by their delites allurde.

5 Yea let the iuſt: as frendly led,
me ſmite and blame I ſay:
No wycked balme: to ſtroke my hed:
agaynſt them ſtill I pray.

6 O hedlong be: their iudges thruſt,
as down from rockes bethrowne:
They would haue harde: my wordes at firſt,
if ſwete they had be browne.

7 Our ſcattred bones: they breake in mowe,
ſo nye the graue they lay:
As man which cleauth: and chiuerth wood,
or one that clods doth bray.

8 For that myne eyes: O Lord to thée,
O Lord be firmly caſt:
And thée I truſt: then vtterly,
ſpill not my ſoule in waſt.

9 O kepe me saufe: fro crafty snare:
which they to me do driue:
From wicked trappes: that men prepare:
which wickednes contriue.

10 But rather let: these wicked fall:
all whoel into theyr nets:
Betrapt themself: so be they all:
while I may scape theyr threats.

¶ *The Collecte.*

SEt a watch O Lord, vnto our mouthes leaste that we apply our speech to vanity, to consent wyth the wicked of the world: correcte thou vs with thy mrrcifull rod of chastisement, by vertue wherof we may be kept in aw to decline from all vyce through Christ.

¶ *The Argnment. Psalm.CXLII.*

What Dauid thought: and how he prayd,
whan feare draue bym to caue:
He here reporth: on God he stayed,
who did him strongly saue.

1 Vocemea ad Dominum.

VNto the Lord: with voyce I cryed,
So nye in parell set:
Vnto the Lord: my prayer hyed,
both hart and voyce were met.

2 I pourd my sute: my sore complaynt,
before his face in sight:
My troublouse state: I did depaynt,
before himself in light.

What

What tyme my ſpyte was inly pent,
4 my life thou knewest the path:
Yet layd they ſnares: bext though I went,
in all my walkes in wrath.

On hand both right and left I beheld,
5 none ſaw I that me knew
No ſcape was free: none ſo endued,
that once my ſoule woulde rue.

O Lord than thee: I cryed vpon,
6 and thus I ſayd euer then:
Thou art my hope: and portion,
in land of lyuing men.

Reſpect my crye: for wo2ne I goe,
7 in cares full deepe I wayle:
Saue me fro them: which bext me ſo
on me they ſore preuayle.

O bring my ſoule: from priſon bound
8 Thy name to celebrate:
So iuſt men wil: me glad ſurround,
whan thou ſhalt quite my ſtate.

The Collect.

VVYth humble voyce we ſue vnto thy deuine maieſty, O Lord, that we may haue our hope ſo ſtrengthed by thee, to inherite the like ſtate of thine electe in the land of the liuing through Chriſt.

The Argument. Pſalm. CXLIII.

VVhoſe hart wyth hate the world reſolueth,
To ſtate all baſe deiect:
If he in fayth this pſalme reuolueth,
God ſone wyll him erect.

1 Domine exaudi.

NOw heare my ſute O Lord in ſtreſſe:
to my requeſt agree:
For all thy truthes: and rightwiſenes:
ſone aunſwere thou to me.

2 (But enter not: to iudge extreme:
thy ſeruant hye by lawe:
For who himſelfe can cleane eſteme:
yet him I neuer ſaw.)

3 For loe the foole my ſoule hath chaſd:
to earth my life hath wreſt:
My ſtate in darke: he hath abaſde:
as men of old deceaſt.

4 My pinched ſpryte in me doth fayle:
oppreſt in heuines:
My hart ſore vext doth morne and wayle:
aſtoynd in penſiuenes.

5 Old yeares from fyrſt I haue recount:
our fathers how thou ledſt:
Thine actes I marke: how hye they mount:
I muſe the woorkes thou didſt.

6 My hands to thee I held full hye:
that thou wouldſt me vouchſaue:
My thrilly ſoule: as paſture drye:
thy graces dewe doth craue.

7 Then heare me Lord: but ſone heare thou:
my ſpryte doth feble ligh:
Hyde not thy face: from me as now:
leaſt ſtrayt my graue I ſpy.

Thy

8 Thy voyce at morne: cauſe me to heare,
for thée I truſt alone:
Shew me thy wayes: my ſteps to ſteare,
my ſoule to thée is gone.

9 Drid me Lord: from all theyr ſpite,
that would me cauſeles trayne:
For I to thée: referre my right,
in hid defence full fayne.

10 Teach me to worke: thy will to pleaſe,
thou art my God I ſay:
And let thy ſpryte: ſo neuer ceaſe,
to leade me ſtraite the way.

11 For thy ſwéete name: Lord quicken me,
from them that me purſue:
And make my ſoule: from perill fré,
my hart with ioy endue.

12 Thy grace I truſt: my foes will quell,
and make their ſtrength but lame:
Who verth my ſoule: thou will debell,
for I thy ſeruant am.

¶ *The Collecte.*

ALmighty God which haſt brought to lyghte the ioyfull mornynge of thy ſonnes reſurrection, which filled the earth with ioye and gladnes, we require of thy goodnes, that as thou didſt cheare the hartes of thyne apoſtles by that comfortable reſurrection, ſo comfort thy holy ſpouſe the church which daily holdth vp her hands crauyng thy mercy, to ioy in the holy ghoſt, through the ſame Chriſt our ſauior

¶ The Argument. Pſalme.CXLIIII.

¶ That God in warre: wyth Dauyd ſtoode: here thankes he dyd apply
And prayth to ſcape: all heathen ſpyte: hys reygne to proſper hye.

THe Lord be bleſt: moſt worthy prayſe: who is my God & might,
Who teachth my hands hys warres to rule: my fyngers eke to (fighte.

2 My louely grace: my hold, my fort: my raunſommer is he:
protector ſure: in whome I truſt: who boweth my flocke to me.

3 O Lord benigne: what thing is man: that thus thou him reſpectſt:
the ſonne of man: ſo weake ſo vayne: that thus thou him erectſt:

4 For man is made: like vanity: a thing of nought moſt fraple:
his dayes paſſe fall: as ſhadow fleeth: as water bobles fayle.

5 O Lord bow downe: the heauens & come: be nye & helpe our payne
O touch theſe mounts: theſe heathen Dukes: that they may ſmoke (agayne

6 Thy lightnings ſpout: and ſcater them: like men amazde and ſtraut
Thyne arrowes tharpe: ſhote out at them: diſturbe their braggs ſo (haut

7 But ſend thy hand: from hye aboue: and me deliuer free:
from waters deepe: from childer ſtraunge: theyr power make me to (flee

8 Whoſe mouth doth ſpeake: all vanity: and boſt all conqueſts wyde:
whoſe right hand will: but them decepue: ſo ſweld in lies and pride.

9 O God I will: thus ſaued by grace: ſing newly ſongs to thee:
In pſaltry ſweete of ſtrings full ten: my pſalmes ſhall tuned be.

10 For thou geuſt health: and victory: to kings by ſtable woorde:
me (Dauid) lo thou haſt diſcharged: to ſcape theyr cruel ſwoord

11 O ſaue me Lord: deliuer me: from forreine childers ſpite,
Whoſe mouth full vayne: doth boaſt and prate: whoſe right hand: (falſe is dighte.

12 But graunt that al: our childer grow: as playnts frō youth vpright
our doughters ponge: ſo poliſhed: as pallace pillers bright.

13 That full may flow: our garners wide: with kinds of vitaile ſwete
that all our ſheepe: bring thouſands forth: yea millions in ſtreete.

14 And that well fed: our Oxen goe: to labour ſtronge to ſee:
that battries none, no leadings thrall: in ſtreetes no waylings be.

15 Oh happy is: that people ſure: who hath theſe thinges at will.
Yea bleſſed is: that people beſt: whoſe God the Lord is ſtill.

¶The Collect.

TEach vs, O Lord, to vſe ſo all our ſpirituall armors agaynſt our ghoſtly aduerſaryes that we may reſiſt all euill, that we be not made bond vnder the vanitye of thys world ſo to be excluded from thy gouernāce in grace: through Chriſt.

¶The Argument. Pſalme. CXLV.

Thys Dauyd framde: by Alphabete,
Where God he thākth (in hart) moſt hie
Whoſe power & might: whoſe grace ſo great,
In prouidence (moſt cleare) we ſſy.

1 Exalta-bo.

ARiſe I will: my God and king,
to rouſe my grace (wō tōg) moſt hie
and bleſſe thy name: to me bening
I will (and ſhall) eternally.

2 Both day and night: I will declame,
thy (worthy) laudes moſt thankfully:
By prayſing due: thy holy name,
for aye (and aye) without delayes.

3 Clere is this Lord: moſt hye of fame,
his ſtate ſurmounth all (mortal) prayſe:
Can no man ſearch: how he excell,
in greatnes hym (by weight) to paiſe.

4 Deſcribe to age: ſhall age full well,
thy (handy) workes: with reuerence,
Declare they muſt: where that they dwel,
thy (godly) mightes: magnificence.

5 Enhaunce I ſhall: thy glory bright,
thy fame (and name) thine excellence:
Enditing ſtill: thine actes of might,
ſo wonderfull (that be) to ſee.

6 For that that man: may ſpeake & wright,
thy (princely) dedes. that dreadfull bee:
From hence euen ſo: I will reſound,
thy (godheds) grand abilitie.

7 Good men ſhall preach: how grace abound
in thee (O Lord) with gentlenes:
Glad ſonges to ſing: they will in ſound,
of thy great (truth and) bounteouſnes.

8 How good the Lord: how gracious,
he is to all in (paynefull) treſſe:
How ſlow to wrath: not furious,
his mercy ruleth (and ſtayth) his ire.

In

9 In loue he is: moſt piteous,
to all that him (therof) require:
Imprinted be: his mercies ſure,
on all his workes (all whole) intiere.

10 Know this will euery creature,
with thankes (moſt due) O Lord to thée
Kynd harted men: will them inure,
(in hart) to bleſſe thy maieſtie.

11 Loude will they ſpeake: thy regall ſeat,
moſt glorious (at eye) to ſée:
Lord, ſo ſhall men be glad to treate,
thy power (deuine) ſo tried by dæde.

12 Yea thus will ſtill: thy ſtrength repeate,
to Adams ſtocke: and (liuing) ſæde:
Moſt wide they will with kinde aſſent,
thy kingdomes (laud: and) glory ſprede.

13 No dout the reigne: is permanent,
a reigne (of bliſſe) to ſtand for aye:
Nedes muſt thy power: and regiment,
endure (in length) from day to day.

14 O ſure in worde: the Lord is tryed,
moſt faithfull true (and iuſt) allway:
On all his workes: his will is ſpyed,
moſt holy (God all) them to ſaue.

15 Yea wauering men: the Lord beſtrideth
their ſtay (and hold) by him to haue:
Playne faln or wrongd: he reiſeth againe,
if they their reyſe (in faith) can craue.

16 Quicke eyes all thing doth fastly straine,
on thée (O Lord) so good at néede:
Quite all their foode: they aske so fayne
in tyme (most fit) thou geuest in déede.

17 Right wide thou splaist: thy blessing hand,
all liuing things (wyth store) to féede:
Refresht by thée: so full to stand,
with plenty (fed in) foode delight.

18 Still iust appearth: this Lord so grand,
in all his wayes (to man) aright:
So wholy he: doth aye appeare,
in all his workes of (his great) might.

19 The Lord to all: approcheth nere,
to him (for helpe) which make request,
To all I say: some them to heare,
which call (on him) with faithfull brest.

20 With ready spéede: he filleth their mynd,
who feare hym (iust both) most and lest:
Unto their cry: he bendth so kynd,
and saueth them (whole) as him (it) likth

21 Exceeding sure: before behynde,
the Lord hys louers (frendly) kéepth:
Exile he doth: vngodly men,
to scatter them (most wide) he séekth.

22 Yelde shall my lipps: by duetye then,
this Lords deserued: (laud and) prayse
Yea let all flesh: geue thankes agayn,
to his good name (most due) allwayes.

The

The Collect.

ETernall gouernour of all ages and tymes, O Lord almighty, which dooſt miniſter foode to all liuing creatures in due ſeaſon, geue vs grace alway to thāke thee for the ſame, and to reioyce moſt cōſtantly with all thyne elect for thyne almighty power expreſt by thy right hand in the prouiſion therof. Through Chriſt. &c.

¶ The Argument. Pſalme. CXLVI.

To truſt to man: this Pſalme forfendth,
Whoſe arme is fleſh: and worde but wynde,
Where God full ayde: to man extendth,
By whome twiſe lyfe: he iuſt dyd fynde,
Which Dauid knew: the text dewrayes,
Wherfore his ſoule: ſang ſtill his prayſe.

Alleluya.

1 Lauda anima mea.

O Thou my ſoule: prayſe thou the Lord,
The Lord of loue: and God of light
Extend thy powers: with one accorde,
Recount his name: in inward ſpyrte.
Expreſſe thy voyce: without delayes,
O thou my ſoule: ſinge ſtill his prayſe.

2 My hart is ſet: to lawde this Lord:
Thys Lord ſo good: is God of grace:
His laudes my life: ſhall whole recorde,
Yea ſure as long: I bide in place.
My God to thanke: I wil alwayes,
O thou my ſoule: ſing ſtill his prayſe.

3 O put no truſt: in princes power,
The God of might: is Lord to truſt:
Yea truſt no man: his frute is ſower,
No helpe in hym: no credence iuſt,
Gods loue is ſure: at all aſſayes,
O thou my ſoule: ſinge ſtill his prayſe.

4 Mans breath ones paſt, he turneth to duſt,
This Lord ſo ſtrong he euer laſtth:
All earthly power decay it muſt,
Mans counſayles all: deathes day doth walke,
Gods helpe is ferme: without decayes
O thou my ſoule: ſing ſtil his prayſe.

5 Bleſt is the man whoſe helpe is God,
The God of hoſts: to Jacobs ſeede:
Full faſt with them: he ſtyl abode,
Who God will truſt: aſwell ſhall ſpeede,
In hym beſet: al ſtable ſtayes
O thou my ſoule: Sing ſtill his prayſe.

6 This God made heauen: and earth betwene,
The Lord ſo grand: ſo infinite:
He made the ſeas: with all therein,
His truth in word he kepeth full right:
His dede from tong makes neuer ſtayes
O thou my ſoule: ſing ſtyll his prayſe.

7 The Lord reuength: oppreſſed man,
Thys God of right. as is deſerued,
All wrongs and ſpites, requite he can,
He dealth out bread: to hungerſterued:
Thrall men in bonds he bleth to rayſe
O thou my ſoule: ſinge ſtill his prayſe.

8 The Lord giueth ſight to blynded eyes,
This God ſo bright to ſee agayne:
He lifteth the lame: from ground to riſe,
The iuſt doth hee: in loue retayne:
To fill his lyfe: with ioyefull dayes,
O thou my ſoule, ſinge ſtill his prayſe.

In

9 In care the Lord: all ſtraungers kepth,
Of them ſure God: he is at neede:
And Orphans loueth: and widowes ſeeketh,
Nye hart he takth: theyr cryes of dreade:
Euill minded men: to duſt he brayes,
Syng ſtill my ſoule: ſyng out hys prayſe.

10 Prayſe God as king: who raygneth for aye:
As God of thyne: O Sion hye:
Reſort to him: Go not aſtray,
Knyt faſt thyne hart: thinke not awrye.
Expell he will: all feares and frayes.
Rouſe hym my ſoule: Sing ſtil his prayſe.

¶ *The Collect.*

EVerliuing God, on whome the elect haue put their whole confidence, and feede theyr ioyfull ſoules in hope of thy grace: graunt vs to be illumined in ſprite, euermore to loue thee and to celebrate thy name in pure conſcience, through Chriſt.

¶ *The Argument. Pſalme.CXLVII.*

Thys pſalme exciteth the Iewes: to prayſe the Lord moſt chiefe:
So good to them: who priuatly: did worke them all reliefe.

1 PRayſe ye the Lord allway: for good it is to ſing,
To this our God: for ſweete he is: whom laudes we ought to bring

2 God buildeth Hieruſalem: he doth her ſure protect:
The poore exiles: of Iſraell: he ſhall agayne collect.

3 He heald the bruſde in hart: who wayle in ſprite contrite,
Theyr plages and ſores: he bindeth them vp: he cureth thē al full light

4 No doubt God them beholdeth: who starres by number tels:
By proper name: he calth them all. he knowth theyr nests and cels.

5 The Lord of ours is greate and great he is in power:
His knowledge is all infynite. his name as strong as tower.

6 The Lord vpholdeth thafflict: So gentle is his will:
He throweth to ground: all wicked men So mightye is his skill.

7 O sing to God our Lord. prayse ye his raygne abroade:
Confesse his power: hys will his skyll. In harpe sing ye to God:

8 Who clothe the heauen with cloudes and raygne to earth prepar
He bringes forth gras: on hills to growe: to serue mans dayly care.

9 Who geueth to beast theyr foode: to all both great and small:
The rauene her birds: he feedth in care: whan they forsaken call.

10 In barbed horse of strength his pleasure standth not in:
In legs of men in force of armes: it pleaseth not him to wynne.

11 They please who feare the Lord: by such he fyght with strength
who trust all whole his gentlenesse. these only please at length.

Lauda Hierusalem.

O Thou Jerusalem prayse hye the Lord of thyne:
Thou Sion mount: auaunce thy God: in hart therto encline

13 For he makth fast the barres of all thy gates full prest:
He blissth euen to thy childer al in midst of thee to rest.

14 And he doth stablish peace: In all thy borders sure:
He feedth the full deliciously with wheate the flower most pure.

Who

15 Who ſendth his woꝛd on earth: and ſwiftly doth it renne:
Both rayne and wynd: his biddings heare: to ſerue the nede of men.

16 And ſnow he geueth like woll: the earth ſo warme to be:
The hoꝛy frolts: the miſlyng dewes: as aſhes ſcattreth he.

17 He caſtth abꝛoade his yſe-like moꝛſels ſo congelde:
and his great cold: who can abyde: that he ſo hard hath ſcald.

18 He ſendth his woꝛde & will: he melt them all agayne:
He blowth the winde: then they anone: to waters flow moſt playne.

19 Yea he reuealeth his woꝛd: to Jacobs ſeede and flocke:
His ſtatutes true: his iuſt decrees: to Iſrael his flocke.

20 He delt no tune as thus with other landes I ſay:
He ſhewed not them: his domes ſo playne: O pꝛayſe the Loꝛd allwaye

¶ The Collecte.

STrength & fortify the gate of thy church O Lorde, and make her to be enlarged in peace and vnity, reueale thy word to her vnderſtanding that ſhe may be wholy directed by that to pleaſe the in truth: through Chriſt.

¶ The Argument. Pſalme.CXLVIII.

¶ To prayſe here all be byd. What heauen or earth contayne:
¶ The Lord ſo hye: and ſapyent: nothyng he made in vayne.

PRayſe ye the Loꝛd: from heauens ye heauenly mynds I call,
Pꝛayſe him on hye: as hye he is: ye powers celeſtiall,

2 Pꝛayſe hym ye Angels all: his legats ye that be:
ye hoſts ſo cald: his armies great: pꝛayſe hym in maieſty.

3 Prayſe him ye ſunne and moone: in courſe ſo marueloꝰ,
Ye ſtarres ſo bright: ye Planets all: prayſe hym moſt glorious.

4 Ye heauens by heauens diſtinct: prayſe him with all your ſhyne,
ye water ſtreames: aboue the ayre: ſo ſtayde by power deuyne.

5 They all might prayſe and laud: the Lordes good name of myght,
For he the worde: but ſpake at once: they ſtraight were made in (plight.

6 Ye conſtituted hath. that they ſhould euer dure,
He ſet a law: which ſhall not ceaſe: by ordinance moſt ſure.

7 Ye earthly thinges on earth: prayſe ye the Lord with them,
Ye dragons grim: ye depes and gulfes: ſhew ye his power ſupreme

8 Fire, lightning, thunder, hayle, both ſnow and vapours drye,
ye hurling wyndes: tempeſtuous: which worke his word full nye.

9 Great mountains hils and clifs: low hillockes all and ſome,
ye fruitefull trées: ye Ceders all: prayſe ye the Lordes renome.

10 Ye beaſtes and cattell all: both ſauage wylde and tame,
ye ſerpents flye: ye fetherd ſoules: prayſe ye his godly name.

11 So kinges of earth moſt due: with all their people met,
So princes hie: and iudges all: on earth as Gods be ſet.

12 So yonger men and maydes: in age ſyncere and pure,
As older men: with childer yong: with all their buſy cure.

13 The Lordes name let them prayſe: for it alone is hye:
His glory paſſth: both heauen & earth: as thyngs here made do cry.

14 He hath his flock aduanced: ſo him his ſaintes ſhall prayſe,
Euen Jacobs ſéede: who dyalwyth him nie: praiſe ye the lord always.

The

The Collecte.

O Lord the woorthye prayse and ioy of all thy creatures, graunt vs thy grace that we worthely magnify thy name, through Christ.

The Argument. *Psalme.CXLIX.*

Thys Psalme the Iewes doth moue,
Theyr God to laude wyth loue:
It sheweth that grace on them shall lyght,
So glad their foes to quyte.

Cantate Domino.

1 O Syng vnto the Lord,
A song of new accord:
And let his prayse declared bée,
In good mens company.

2 Let Israell be glad,
in God hys maker drad:
Let Syons youth and childer ioy,
In their most princely roy.

3 Let them prayse out in quiere,
Hys name to them so dere:
In Tabret loud in harpe so soft,
Sing they to hym ful oft.

4 For why the Lord reioyce,
And loueth hys flocke in choyce:
The meke forlorne he will adourne,
wyth health to serue theyr turne.

5 So godly men made frée,
in ioy and prayse shal bée:
They shall reioyce vpon their beds,
That God did rayse their heds.

They

6 Their throtes ſhall prayſes ſound,
to God by duety bound:
Two edged ſwordes: in both theyr handes,
to ſmite all forren landes.

7 To be auenged right,
of all the Paynyms ſpite:
To be a rod: to chaſtiſe ſmart,
ſtraunge peoples froward hart.

8 To bynde their kinges wyth chaynes,
to quite their wrongfull meanes:
Theyr nobles eke: to kepe in warde,
wyth iron fetters hard.

9 To bryng on them in ſpéde,
theyr iudgement iuſt decréd:
Which ſhall his ſaintes: to honour rayſe,
prayſe ye the Lord alwayes.

Alleluya.

¶ *The Collecte.*

O God which art a God of all goodnes & vertue, whiche dooſt vſe to exalte them whiche humble themſelues, and to deiecte thoſe who aduaunce themſelues, graunte vs on earthe to ioye in all puritie of lyfe as thy ſaintes in heauen ioy in thy glorious preſéce to the prayſe of thy name, through Chriſt.

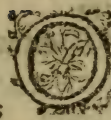
The

¶ The Argument. Pſalme. CL.

Thys pſalme is laſt: and byddeth vs prayſe,
That firſt and laſt: doth vs behooue:
Whan thyngs be paſt: and ſpent our dayes,
Yet laudes ſhall laſt: wyth thankefull loue.

Alleluya / *In heauen aboue.*

1 Laudate dominũ in ſanctis



Prayſe ye God: of excellence,
In his reſpect: of hoynes:
And prayſe ye hys: magnificence,
In fyrmament: of ſtablenes.
Wyth lowlines.

2 O prayſe ye hym: as Sauiour,
For his ſweete actes: heroycall:
And prayſe ye hym: as gouernour
For his great power: potentiall.
moſt principal

3 Omnipotentia. O prayſe ye hym: for maieſty,
In trompets ſound: effectuouſe:
And prayſe yee hys: Authority,
In lute and harpe: melodiouſe.
moſt ſtudiouſe

4 Sapientia O prayſe ye hym all ſappent,
In Tymbrell ſweete: wyth daunce in quiere
And prayſe ye hym: ſo prouident
In ſydle ſtraung: in recordere:
wyth harty chere.

5 Bonitas. O prayſe ye hym: all bountifull,
In Cymbals ſound: out lowd in ſtate:
And prayſe ye him: ſo pytyfull:
In Cymbals ſound: more mittigate.
☞ Omnis ſpiritus laudet Dominum. Full moderate

6 Let all with breath: or lyfe endued,
Or what with ſound: is ſortefied:
Prayſe out the Lord: in ſtate renewed,
For grace and power applied.
To none denyed.

Alleluya.

I chaunter cry: to all you here:
Prayſe ye the Lord: with harty cheare.

The Collecte.

MOſt laudable and mercifull God, beyng the ſwete Tenor of all our harmony, which dooſt here exercíſe our hartes otherwhiles wyth ſongcs of teares and lamentations, and otherwhiles of ioy and gladnes. Graunte we beſeche thee that after wee haue ſonge vp our temporall ſonges in prayſing of thy name, wee may at laſt bee aſſociated to that heauenly quire aboue, to behold thy glorious maieſtye wyth thy ſaintes, thorough &c.

FINIS.

To God on hye,
In Trinitie, } *in vnitie agayne:*

Reigne, power, and prayse,
As due alwayes, } *to hym be geuen, Amen.*

To God on hye be prayse,
The father first of myght:
To Christ his sonne: and their good sprite,
For euer due of ryght.

His name be blest: in vnitie,
For euer one: in Trinitie:
From this tyme forth: as it hath bene,
Say we therto, Amen, Amen.

To God on hye: in Trinitie,
In vnitie: yet one agayne:
Reigne, power & praise: most due to see, } *So mought it be*
Be alway geuen: of mortall men. } *Say we Amen.*

To God the father first of myght,
To Christ his sonne: both God and Lord:
To God of them: the holy sprite,
Though three yet one: in iust accorde,
Reigne, power, and prayse: as due by right,
Ascribe we all: in open sight. } *With all our might.*

O God we prayse: the Lord most hye,
Which liuit and reignit eternally:
With hart & voyce in one accorde,
We knowledge thee: to be the Lorde.

And all the earth doth worship thee,
As Lord and God our king to be:
All things were made by word of thyne,
Thou father art of power deuine.

All aungels lowde to thee doth crye:
They laude thy name continually:
The heauens and all the powers therin,
Thy prayse to spred: do neuer lynne.

To thee do cry: the mighty spirites,
The Cherubins all dayes and nights:
And Seraphin: doth neuer cesse:
Thy louely laudes full out t'expresse.

And thus they crye: in sweete accord,
O holy, holy, holy Lord:
Thou art of hosts: the guyde and boote,
Thou Lord thou God of Sabbaoth.

Thy maiesty: and power of hosse,
Do spred the heuens in glory most:
The earth is fylde: with thy great fame,
With thy great power: and glorioule name.

Thapostles gard so glorioule,
Extoll thy name most precious:
Which haue by deedes of worthineſſe,
Set forth thy prayse: and noblenes.

The

The Godly band: of prophets wyse,
To prayse thée God: they whole deuise:
Which haue declard: thy holy will,
From age to age: for euer still.

The Martyrs meeke: of army stronge,
Which spent theyr bloud: for thee so longe:
Do glorifye: thy blessed name,
And prayse thee Lord: thou most of fame.

The holy church: through world so wyde,
Do knowledge thee: the Lord and guyde:
They do confesse: thy power and might.
And knowledge thee: eche day and night.

The father God: eternally:
Of power so great: and maiestye:
That rulst and dwellst: in heauen aboue,
As father, God: which dost vs loue.

The church euen so: most faythfully,
Confesse in truth: and vnitye:
That Tower of strength: that holy one,
Thy honorable: only sonne.

The holy church: confesseth eke,
The holy spirite: in fayth alyke:
O blessed God: our harts enspyre,
Thou holy Ghost. thou comforter.

Thou art O Christ: of glory kyng,
And beame most bright: so glitteringe:
Thy hart so kinde: is knowne to all,
Thou diedst for man: to rid his thrall.

Of Father God in mighty throne,
Thou art O Christ aye lasting sonne:
Begot before the worldes were made,
Or els of earth: foundation layde.

When thou didst take that worke on thee,
Mankind to bring to liberty:
The Virgines wombe thou didst accept,
Nor it abhordst nor it reiect.

When thou hadst slayne of death the darte,
Of Sathans power and hell the smarte:
The heauenly gates thou opendst free,
To all that did beleue on thee.

On Gods right hand thou sittest full nye:
In equall power and maiestye:
With father God in iust accord,
In heauen thou sitst: O Christ our Lord.

We do beleue when th'end shalbe,
That thou shalt come in maiestye:
Where thou shalt sit as iudge to déme,
Both quicke and dead as thee beseme.

Helpe thou therfore thy seruants true,
With thee do pray with harts moste due:
Which thou redemdst of hart so good,
With shedyng out thy precious bloud.

Wyth thy good saynts make them to be,
So numbred whole in company,
That they may ioy in glory iust:
From earth, from sinne moste clene discust.

By

By thy good grace: thy people saue,
O Lord they? helpe: in thee they haue:
They put themselfs: to thy good charge.
O blesse thou God: thyne heritage.

Direct thou them: in thy right way,
And gouerne them: to thée we p?ay:
And lift them vp: fo? euer still,
Exalt them hye: by thy good will.

We thee O Lo?d: do magnify,
Still day by day: continually,
As so O God: most due it is,
We should not be: therto remisse.

Thy wo?ship asketh: the same of vs,
It is so good: so bounteouse:
Thy name to p?ayse: we do entend,
Fo? euer wo?ld: withouten end.

This day p?eserue: our harts within,
And kepe O God, our soules from sinne:
Touchsafe O Lo?d: to kepe vs pure,
In thy good lawes: our liues assure.

Haue mercy Lo?d: on vs, we call,
Haue mercy still: vpon vs all,
Without the whych: we cannot stand,
We clayme the strength: of thy good hand.

Let mercy light: on vs O Lo?d,
We trust in thee: with one acco?d:
We do thus craue: most earnestly,
As we do put: our trust in thee.

In thée O Lord : I haue my truſt,
In thée my hope : and helpe ſo iuſt:
Beholde O God : I ſtand to thée,
Then let me not : confounded bée.

¶ The ſong of the three Children.

Quire. { * *Prayſe ye the king of kinges,*
Bleſſe ye the Lorde of fame:
For euer prayſe : and magnifie,
His bleſſed holy name.

Rectors. O Angels hie of God,
The Lord your ornament:
Ye heauens ſo clere: & waters eke,
Aboue the firmament.

Quire. * Prayſe ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayſe : and magnifie,
Hys bleſſed holy name.

Rectors. O all ye powers of God,
Ye ſunne and moone alſo:
Ye ſtarres of heauens: ye ſhowres & dewes,
The Lordes rough wyndes that blow.

Quiere. * Prayſe ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayſe : and magnifie,
Hys bleſſed holy name.

Rectors. O fyre and parching heate,
Be winters, Sommers all:
Be dewes and frostes: ye frostes and cold,
Be snowes and Vse that fal.

Quiere. * Prayse ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayse: and magnifie,
Hys bleſſed holy name.

Rectors. O nights and dayes so bright,
Be lights, and darkenes dimme.
Be lightnings cloudes, and earth so round,
Extoll and laude ye him.

Quiere. * Prayse ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayse: and magnifie,
His bleſſed holy name.

Rectors. O hils and mountaynes great
Grene thyngs on earth that growe:
Be wels and springs, ye Seas and flouds,
And Whales in deepes by low.

Quiere. * Prayse ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayse: and magnifie,
Hys bleſſed holy name.

Rectors. O all ye fethred foules,
Ye beasts and herds abroade:
O ye the sonnes of moztall men,
O Israell prayse the Lozd.

Quiere. * Prayse ye the king of kings,
Blesse ye the Lozd of fame:
For euer prayse: and magnify,
his blessed holy name.

Rectors. O priests of God aboue,
And seruants true of hys:
Ye spzites and soules of righteous men
Extoll the Lozd of blisse.

Quiere. * Prayse ye the kyng of kings,
Blesse ye the Lozd of fame:
For euer prayse: and magnify,
His blessed holy name.

Rectors. O men of hart so meeke,
And holy soules in mynde.
O Anani, and Azari,
And Misaell so kynde.

Quiere. * Prayse ye the king of kings,
Blesse ye the Lozd of fame:
For euer prayse: and magnify,
His blessed holy name.

Benedictus

O Blest be God: of Israell,
The Lorde & guide: we know full well
He visited: hys people all,
He them by grace: redemd from thrall.

And raisde he hath: saluation,
Most mighty now: for vs eche one:
Of Dauids stocke: so vertuous,
His seruauntes line: and noble house.

As he dyd speake: in tymes of olde,
By holy Prophetes: mouthes so tolde:
Which were his will: to utter than,
And haue bene since: the world began.

That we should be: in fredome quite,
And saued be: from enmies spite:
To scape the handes: and cruell state,
Of all the men: that vs do hate.

The mercy plight: to fathers sage,
To them performe: from age to age,
And eke recount: hys noble acte,
To call to minde: hys sacred pacte.

His othe to kepe: so sworne and plight,
To Abraham: our fathers right:
Which he in tyme: so bounteous,
Would iust performe: and geue to vs.

That we so rid: from enmies handes,
From cruell yoke: of contrarous bandes:
Myght serue hym styll: in ioyfull cheare,
Without all griefe: all care and feare.

In holines and righteousnes,
So hym to serue: in stablenes:
Before hym thus: all doyde of strife,
To passe all dayes: of this our life.

And thou good child: shalt haue the name,
Of Prophet great: most chiefe in fame:
For thou shalt go: before Gods face,
To shewe before: hys wayes of grace.

To geue vnto: his people lone,
To knowledge healthes: saluation:
This health to shew: the grace of his,
For all theyr faultes: and sinnes remisse.

Through mercy great: and tender loue,
Of God the Lord: that raignes aboue:
Wherby the day: that spring from hie,
Vs visited: so ioyfully.

Them lyght to geue: that placed bée,
In darkenes great: and miserie:
And eke in shade: of death no lesse,
And guide our fete: in wayes of peace.

¶ *Magnificat.*

MY soule the Lord: doth magnifie,
Who shewth his power: so mightely,
Thus hath he done: by his gret might,
Of onely grace: that he hath plight.

Also my spirite: both day and howr,
Reioyceth in God: my sauiour:
Not me my selfe: but thée O Lord,
I do extoll: in hartes accord.

For

For he hath thus: regarded mée,
His handmayd true: of low degrée:
Whose poore estate: and simple house,
He doth accept: so bounteous.

And now behold: the kyndreds all,
Shall me hencefoorth: right blessed call:
So thou hast sayd: by thy good worde,
As aungels boyce: doth well recorde.

For he that is: most mighty tride,
Hath me set vp: and magnified:
By his good grace: he doth the same,
For holy is: his worthy name.

And mercy great: that he doth beare,
Is shewd to all: that do hym feare:
On kinredes all: by him alone,
He helpes vs now: and hearth our mone.

Wyth hys good arme: he strength hath shewd,
And scattred cleane: the proud and lewd:
In their conceiptes: and fansies vayne,
This is our God: that still doth raigne.

The mighty downe: from seat he threw,
And humble hartes: exalted due:
Thus God hath done: by power so hie,
The worldly riche: full low do lie.

The hungry soule: he filde in all,
Wyth eche good thyng: so liberall:
The riche in wealth: wyth all their ray,
With empty handes: he sent away.

Remembring still: hys grace that fell,
Hys seruaunt holpe: good Israell:
Which promisd was: our fathers gray
And Abraham: hys sede for aye.

Nunc dimittis.

LOrd now thou lettest: thy seruant go,
To peacefull rest: thou good art so:
Thy loue to me: thou doost afforde
Accordth thereto: thy holy word.

For these my eyes: saw happely,
Health long desird: so ernestly:
Thy sauing health: thou geuest alone,
My eyes haue seene: saluation.

Which thou hast thus: prepard aright,
Before thy flock: and peoples sight:
They eyes do se: thy loues entent,
And goodnes great: which thou hast sent.

To be a light: to Gentels all,
To lighten them: that lye in thrall:
That thy good flock: in ioy may dwell,
To glory great of Israell.

Grace before meate.

MOst louing Lord: to thee we cry,
All vs to bless: our boorde be nye:
Thy giftes to vse: in this repast,
No spoyle to make: hereof in waste,
And that our want: while we do fyll,
Our hart and tong: expresse none euill.

Grace after meate.

PReserue vs Lord: which all hast wrought,
As thou of loue: vs all hast bought:
Refresh our soules: with godly feare,
For these good giftes: kind hart to beare:
Our tyme to spend: ech day by day,
At our liues ende: reioyce we may.

Qui-

WHo saued will be: before all thinges,
Ye must true fayth: fast hold in all:
Which safe & sound: who kepth it not
Without all doubt: he perish shall.

This is the fayth: calde Catholike,
Euen through the world: full out so famde
To serue one god: in Trinitie:
In Trinitie: but one so namde.

Confounding not: they? persons three,
Their substance sundred cannot be:
The father, sonne: and holy gosse,
Be diuers yet: in persons three.

The godhed yet: of them all one,
Of father, sonne, and holy Spryte:
They? glory lyke: their maiesty,
All one eternall, is aright.

The father such: the sonne is such,
The holy gost: is such a lyke:
The father hie: the sonne euen so,
The holy gost: vncreat eke.

The father god: the sonne the spryte,
Incompr?ehensible they be all:
Eternall god: eternall sonne,
The holy gosse eterne we call.

Yet they not three: eternals be,
But one they stande: eternally:
Not three distinct: in power or tyme,
But one all whole: in vnitie.

The father houge: of power he is,
The ſonne, the holy ghoſt euen ſo,
Not thꝛée almightes ſo be ſayde,
But one almighty knowne no mo.

The father God: the ſonne is God,
The holy ghoſt: euen ſo is God
Not yet thꝛee Gods: but one is God,
In all the woꝛld: ſo long and bꝛoade,

The Father Loꝛd: the Son is Loꝛd,
The holly Ghoſt: is truely Loꝛde,
Not yet thꝛée Loꝛds: but one is Loꝛd
We ſay and ſinge: in true accoꝛd.

As we ech perſon: God and Loꝛd,
We bid by Chꝛiſtian truth to name:
Foꝛbidden ſo: we be by fayth,
thꝛée gods oꝛ els: thꝛée loꝛds to frame.

The Father made of none: noꝛ boꝛn,
Of none begotten well we know:
The ſonne of God: alone not made:
Noꝛ created, begotten thoughe.

The ſpꝛite is iuſt: of God and ſo
Of Chꝛiſt not got: pꝛoceding yet:
One Father ſo: one ſon, one ſpꝛite,
Not thꝛiſe in name: theſe perſons ſet.

In Trinity: not one beforne,
Noꝛ yet behynde: moꝛe great oꝛ leſſe:
Theſe perſons thꝛée: all equall be,
Eterne a like: we muſt confeſſe.

So

So that in all: this vnity:
In trinity: I say agayne:
The trinity: in vnity,
We muſt adore: as one full playne.

Who ſaued will be: moſt rightly iuge
The Trinity: for ſooth euen thus:
And helth eke aſke to think ỹ Chriſte,
Incarnate was: made fleſh for vs.

For this is fayth: both right & ſounde
That we beleue and iuſt confeſſe:
That Jeſus Chriſt: the ſonne of God
Is God and man: our Lorde no leſſe.

Of God his ſubſtaunce, God begot,
Before the worlde: was made in ſight
And man he is. of Maryes fleſh,
His mother him: in world ſo dight.

Ye perfect God: and perfect man:
Of ſoule with reaſon moſt indued:
Of humayne fleſh: ſubſiſtyng is,
By whome our nature was renued.

Chriſt equall is: in Deity,
To God ſo great: his father iuſt:
Yet greater he: and Chriſt the leſſe,
For birth in manhoode ſo diſcuſt.

Who though he be: both God & man,
One Chriſt he is: in déede not two:
To fleſh his godhed did not chaunge,
But taking fleſh: on godhed ſo.

Of substance whole: he is vnmixte,
By person yet: he is but one,
As soule wyth wit: and flesh one man
One Christ is so: both God and man

Who suffred death for all our health,
And downe he went in spite to Hel:
He did yet ryse: from death agayne,
The thyrd day iust as scripture telth.

To Heuen he stied: and there he sitth
On gods right hand: which mighty is
from whence he shall: return to iudge
The quick and deade: all right I wis

And when he comth: all men shal ryse
In bodies dead: reuiued agayne:
And geue they shall: accompt full due
of al their thoughts: & wo:ks so plain.

And they that haue done good I saye,
Shall enter sure to life eterne:
And they that haue done euill to fyre
To darknes call: that is externe.

This is the fayth: most Catholike,
Which any man, if it mistake:
And faythfully doth not beleue,
No wight him saued: once can make.

Veni.

COme holy Ghoſt: eternall God,
Which dooſt from God procéde.
The father fyrſt: and eke the ſonne,
One God as we do reade.

Oh viſite thou: our minds and harts,
Thy heauenly grace inſpire:
That we in truth: and godlineſſe,
May ſet our whole deſire.

Thou art O ſpryte: the comforter,
In woe and hard diſtreſſe:
The heauenly gift: of God ſo highe,
Which tongue cannot expreſſe.

Thou fountayne art: and liuely ſpring,
Of ioy celeſtiall:
The fyre ſo bright, the loue ſo cleare,
and vnction ſpirituall.

For thou in gifts: art manifold,
Whereby Chriſts church doth ſtand:
And wrightſt thy loue: in faythfull hartes,
The power of God hys hand.

And like as thou: haſt promiſe made,
Thou geueſt the ſpeach of grace:
That through thy helpe: the prayſe of God,
May ſound in euery place.

O holy Ghoſt: to moue our wits,
Sende downe thyne heauenly light:
Inflame our harts: our God to ſerue,
With loue both day and night.

Our weaknes strength: confyrme vs Lord,
Both feble faynt and frayle:
That nether flesh, the world, ne deuill,
In vs do once preuayle.

Put backe from vs: our enemies,
And graunt that wée obtayne:
Swéete peace of hart: with God and man,
From grudge and proude disdayne.

And graunt O Lord, O leader sure,
That we by thée as guide:
May safe eschue: the snares of sinne,
From thée no tyme to slyde.

And plenty Lord: of thy good grace,
Graunt vs we humble pray:
Be thou our ioy: and comforter,
To scape that dreadfull day.

Of stryfe and foule: dissention,
O Lord dissolue the bands:
And knit the knot: of peace and loue,
Through out all Christen lands.

Graunt vs O Lord: through thée to know
The Father most of might:
That we of his: beloued sonne,
May sure obtayne the sight.

And that with perfect stable fayth,
We mought acknowledge thée:
The spyte of them. of both I say,
One God and persons three.

Be

Be laude to God the father hye,
And God his sonne prayse ye:
Be prayse to God the holy spryte,
One God in Trinity.

Pray we that Christ the sauiour,
Vouchsafe his spryte to send:
To all which true: profesſe his name,
Till all the world doth ende.

THe 150. beyng the last Psalme, is a serious and earnest iuuitation to the prayses of God: and so most agreably placed, as last to knit vp the ende of all that is treated in the fiue seueral bookes of Psalmes so deuided by the Hebrues. In whiche fiue bookes bee insparsed abroad matter of *Prophecy* of Christ and hys church, of *History*, of *Doctrine*, of *Instruction*, of *Inuitation*, of *Exhortation*, of *Reformation*, of *Insultation*, of *Consolation*, of *Gloriation*, of *Inuocation*, of *Obsecration*, of *Meditation*, of *Patience*, and such lyke. So that all breath, voyce, and sound of worde, sunge, sayd, or thoughte, should tende wholy in the ende, to prayse the Lorde, whych is the first, the mydst, and finall worke, and sacrifice, wherunto all should be referred. Furthermore because in rhe thyrd, fourth, and fifth verses, onelye musicall instrumentes be recyted, lest they should be but bare instrumentes wythout distinction, or signification of sound, in them be added for supplement, the three appropriates ascribed to God in Trinitie, as *Power* and *Authoritie*, whereby all thynges were created and wrought *Wysdome* and *Prouidence*, wherby all thynges be iustly gouerned and ruled.

Goodnes and *Bountie*, wherby all thinges be preserued, from whence procede all graces and giftes both bodely and ghostly.

Thus this Psalme whych is the last beyng conformable to that whych is the first, which is also tracted by certayne Triades describyng the felicitye of man doth resemble, the same not onely by Triades of verse but also by thys Triade included in mystery, thoughe not expressely: So determinyng the chiefe and laste woorke, that thys blessed man so described in all the course of hys lyfe should meditate, which acte in the next lyfe he shall most perfectly do and performe.

Therfore the Chaunter is not vntymely broughte in for fresher remembraunce to proclayme once agayne hys ioyfull *Alleluya*, to ende therin to the glorye of God in Trinitie, the *Father*, the *Sonne*, and the *Holy Ghost*, to whome be all honour, glory, and praise euerlastingly, *Amen*.

¶ *For the Coniunction of Psalmes and tunes.*

FIrst ye ought to conioyne a sad tune or song, with a sad Psalme, And a ioyfull tune and songe wyth a ioyfull Psalme, And an indifferent tune and song, with a Psalm which goeth indifferently.

Psalmes of ioy be such as be constitute in the third and fift place of Athanasius table, which be Psalmes consolatory, and of thankesgeuyng with theyr Coniugates. Sad Psalmes be such as be set in the fourth common place, as Deprecatory, and Interpellatory. Indifferent be suche as be in the first and second place, as Prophetical, or such as do teach and exhort, and such also as be mixte containyng diuers of the sayd fiue places: For a difference of tunes & songes in this triple nature and diuersitie be vsed, the thre charactes of the thre common accentes, as the sharp accent to ioyfull songes and tunes, The graue accent to sad, The circumflect accent to indifferent. Not yet by this meanyng to prescribe a rule to preiudice any mans peculiar spirit or care, for as there be diuersities of tastes in mens palates: So bee there in mens spirites, and so also in theyr cares. For what Psalme or songe, one mans spirite shall iudge graue and sad, some other shall thinke it pleasaunt. And what one mans care shall thinke pleasaunt, another shall

iudge

iudge it lower and seuere. And therefore in this diuersitie, I leaue it to euery mans spirite as God shall moue hym: and to euery mans eare, as nature shall frame hym. I set thys onely in example, for that it so agreed to my vnderstandyng inwardly, and to myne eare outwardlye. But such copulations would there be in Psalmes and songes who can attayne to that grace, Omne tulit punctum. &c. which Dauid expressed and obserued, who was a Christian deuine in spirite, a perfecte Poete in hys Metre, and an expert musicio in ordering of his instruments, and setting of his tunes agreably.

¶ Fiue bookes of Psalmes according to the Hebrues.

The. 1. from the. 1. psalme vnto the 41.
The. 2. from. 42. vnto. 72.
The. 3. from. 73. vnto. 89.
The. 4. from. 90. vnto. 106.
The. 5. from. 107. vnto. 150.

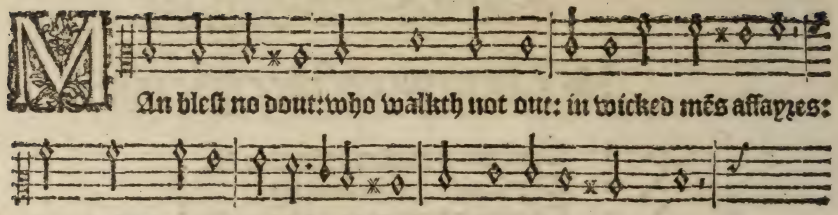
} And they haue in the end, eyther Fiat, Fiat, or els Amen, Alleluya.

The nature of the eyght tunes.

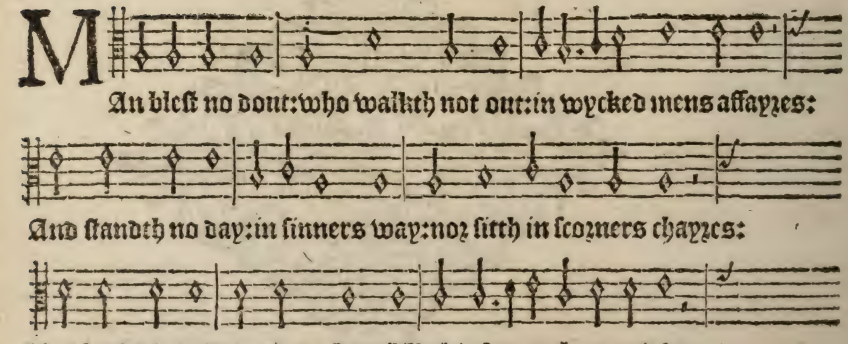
1 The firſt is méeke: deuout to ſée,
2 The ſecond ſad: in maieſty.
3 The third doth rage: and roughly brayth.
4 The fourth doth fawne: and flattry playth,
5 The fyfth deligth: and laugheth the moꝛe,
6 The ſixt bewayleth: it wéepeth full ſoꝛe,
7 The ſeuenth tredeth ſtoute: in froward race,
8 The eyghte goeth milde: in modeſt pace.

☞ The Tenoꝛ of theſe partes be foꝛ the people when they will ſyng alone, the other parts, put foꝛ greater queers, oꝛ to ſuche as will ſyng oꝛ play them priuately.

The Meane.

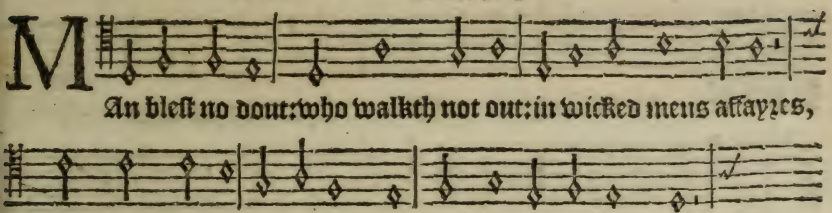


The Contra tenor.

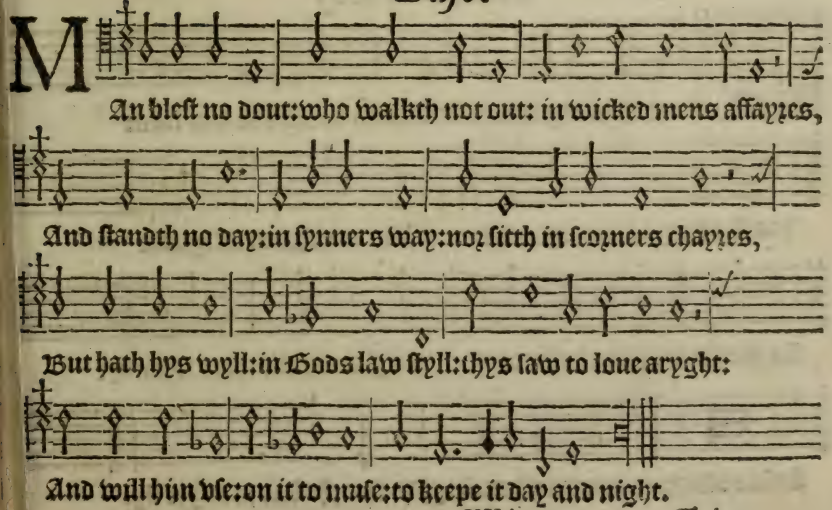


The

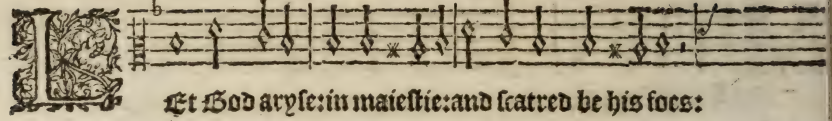
Tenor.


M
An bleſt no dout: who walkth not out: in wicked mens aſſayzes,
And ſtandth no day: in ſinners way: noz ſitth in ſcozners chayzes.
But hath hys will: in Gods law ſtill: this law to loue aryght:
And will hym vſe: on it to muſe: to keepe it day and night.

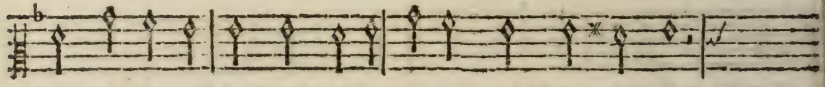
Baſe.


M
An bleſt no dout: who walkth not out: in wicked mens aſſayzes,
And ſtandth no day: in ſynners way: noz ſitth in ſcozners chayzes,
But hath hys wyll: in Gods law ſtyll: thys law to loue aryght:
And will hym vſe: on it to muſe: to keepe it day and night.

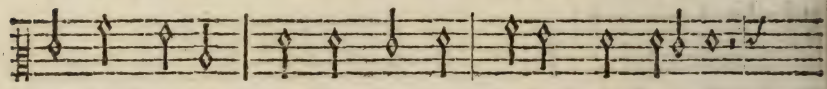
Meane.



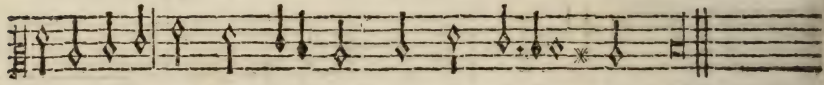
Et God aryſe: in maieſtie: and ſcatred be his foes:



Yea flee they all, hys ſight in face: to hym which hatefull goes,

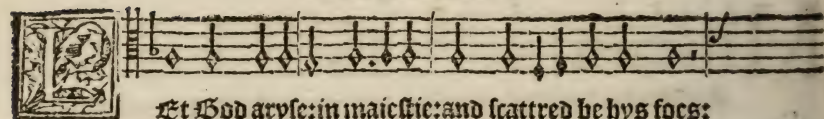


As ſmoke is dryuen: and comth to nought: repulſe they: tyranny:

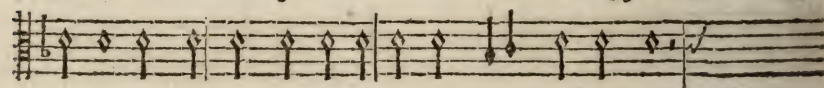


At face of fire: as waxe doth melt: gods face the bad mought fly.

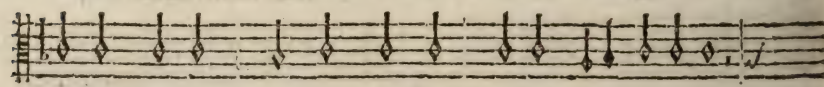
Contra tenor.



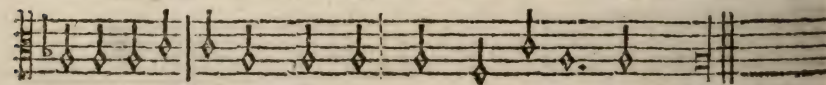
Et God aryſe: in maieſtie: and ſcattred be hys foes:



Yea flee they all: his ſight in face: to hym which hatefull goes:

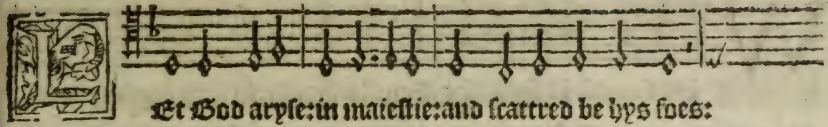


As ſmoke is dryuen: and comth to nought: repulſe they: tyranny:

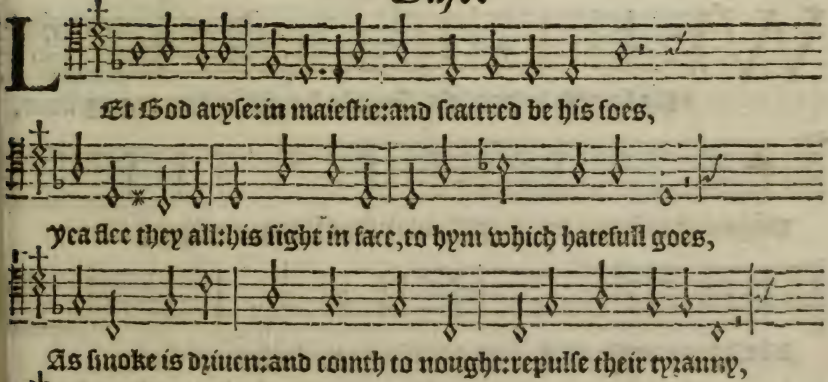


At face of fire: as waxe doth melt: gods face the bad mought fly.

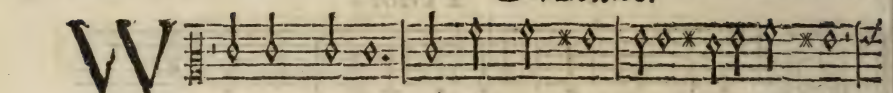
Tenor.


Et God aryse: in maiestie: and scattred be hys foes:
Yea flee they all: hys syght in face: to hym which hatefull goes:
As smoke is driuen: and comth to nought: repulse theyr tyranny:
At face of fyre: as waxe doth melt: gods face the bad mought fly.

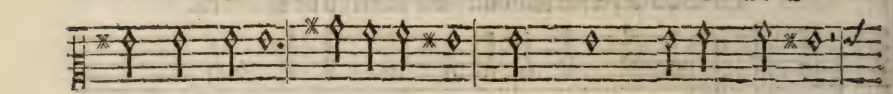
Base.


Et God aryse: in maiestie: and scattred be his foes,
Yea flee they all: his sight in face, to hym which hatefull goes,
As smoke is driuen: and comth to nought: repulse their tyranny,
At face of fire: as waxe doth melt: gods face the bad mought fly.

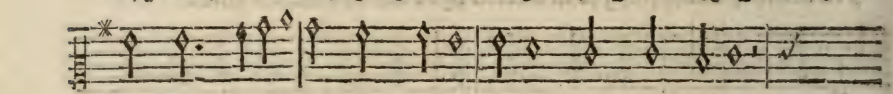
Meane.



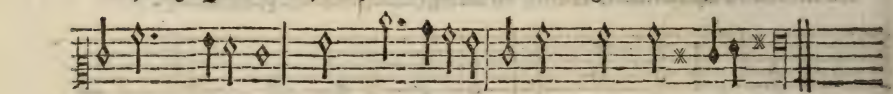
Why fumeth in ſight: the Gentils ſpyght: in fury ragyng ſtout.



why takth in hand: the people fond: vayne thinges to bryng about,

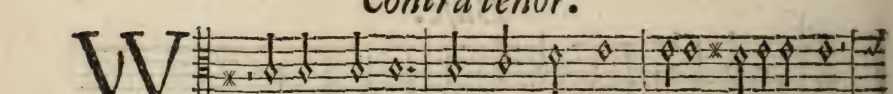


The kyngs arise: the lordes deuise: in counſayles met therto:

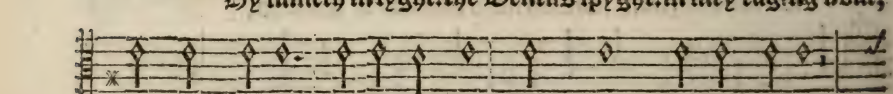


Agaynſt the Lord: wyth falſe accord: agaynſt hys Chriſt they go.

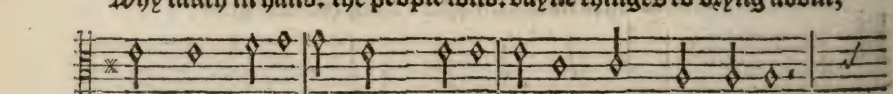
Contra tenor.



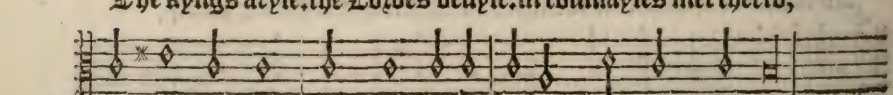
Why fumeth in ſyght: the Gentils ſpyght: in fury raging ſtout,



why takth in hand: the people fond: vayne thinges to bryng about,



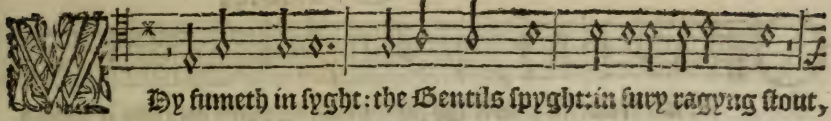
The kyngs aryſe: the Lordes deuyſe: in counſayles met therto,



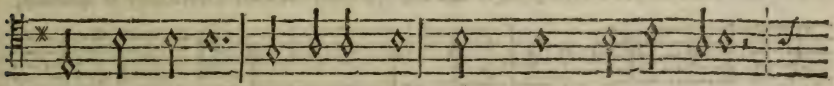
Agaynſt the Lord: wyth falſe accord: agaynſt hys Chriſt they go.

The third Tune.

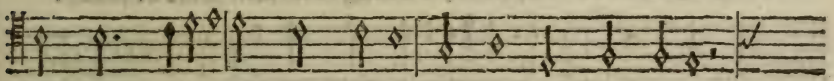
Tenor.



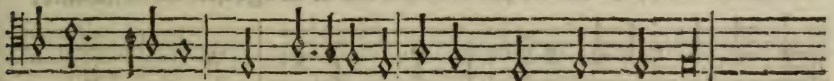
Why fumeth in syght: the Gentils spyght: in fury ragyng stout,



why takth in hand: the people fond: vayne thinges to bryng about:

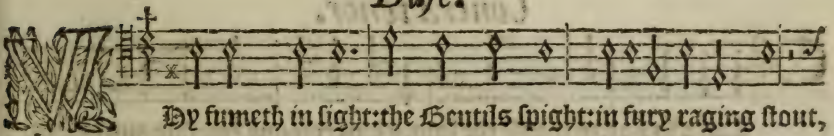


The kynges aryse: the Lordes deuyse: in counsayles met therto,

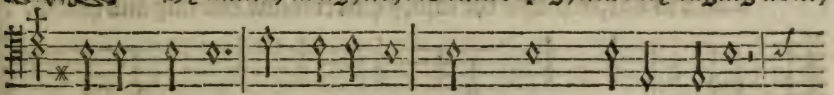


Agaynst the Lord: wyth false accord: agaynst hys Christ they go.

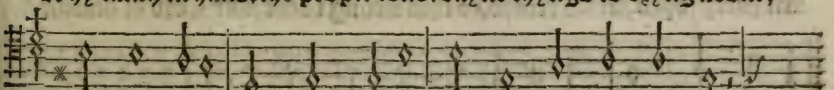
Base.



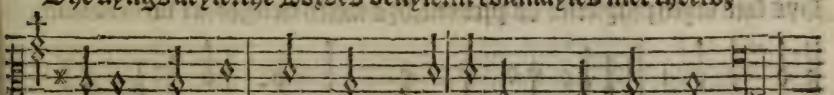
Why fumeth in sight: the Gentils spight: in fury raging stout,



why takth in hand: the people fond: vayne thyngs to bryng about,

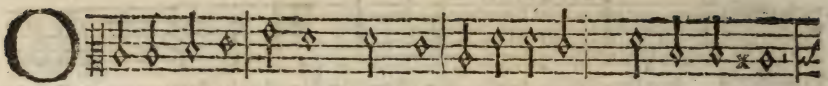


The kyngs aryse: the Lordes deuyse: in counsayles met therto,

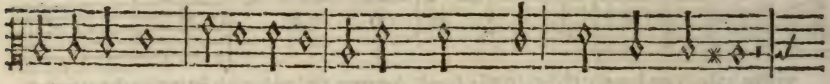


Agaynst the Lord: wyth false accord: agaynst hys Christ they go.

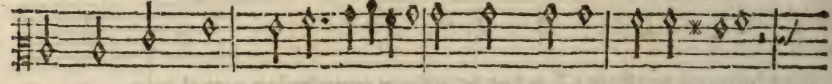
Meane.



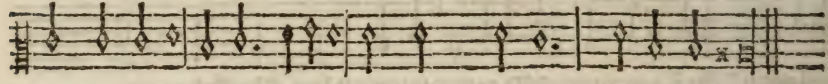
Come in one, to prayse the lord, & him recount: our stay & health,



All harty ioyes, let vs record: to this strong rocke: our Lord of health.

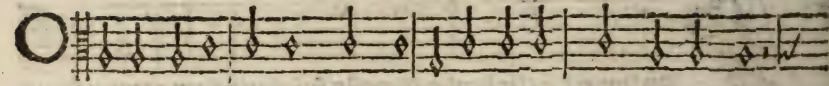


His face with prayse, let vs prevent: his factes in sight, let vs denounce,



Joyne we I say: in glad assent: our psalmes & hymnes, let vs pronounce.

Contra tenor.



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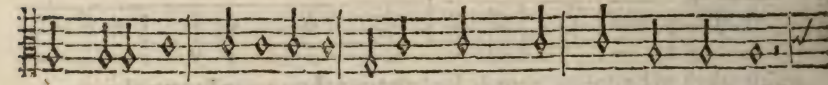
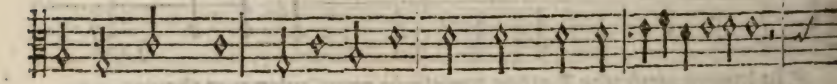
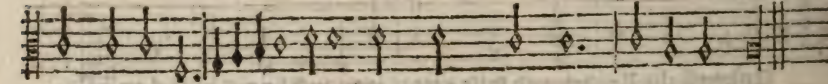


All harty ioyes, let vs record, to this strong rocke, our Lord of health:



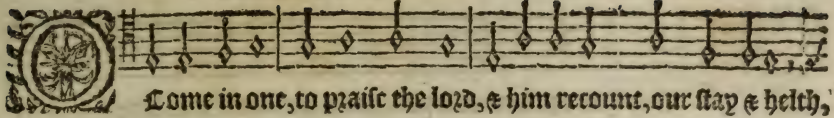
Hys face wyth prayse: let vs prevent, hys factes in sight, let vs denounce,



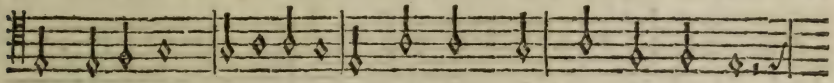
Joyne we I say: in glad assent: our psalmes & hymnes, let vs pronounce.

The fourth Tune.

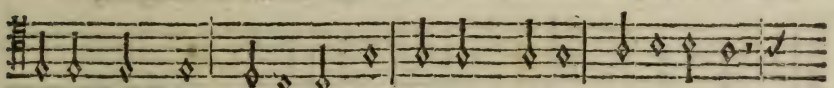
Tenor.



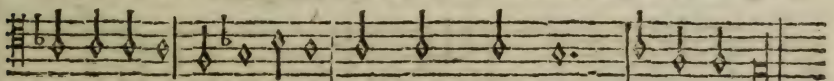
Come in one, to praise the lord, & him recount, our stay & helth,



All harty ioyes, let vs record, to this strong rocke, our Lord of health,

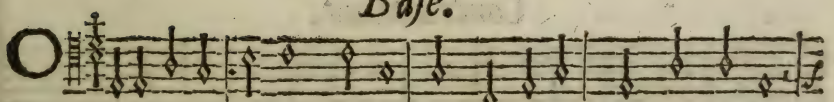


His face wyth prayse, let vs preuent, his factes in sight, let vs denounce,

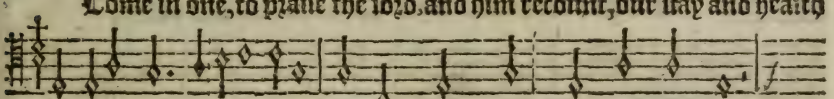


Joyne we I say, in glad assent, our psalmes and hymnes, let vs pronounce

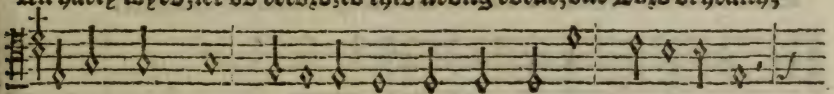
Base.



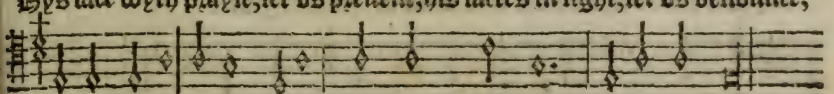
Come in one, to praise the lord, and him recount, our stay and health



All harty ioyes, let vs record, to this strong rocke, our Lord of health,

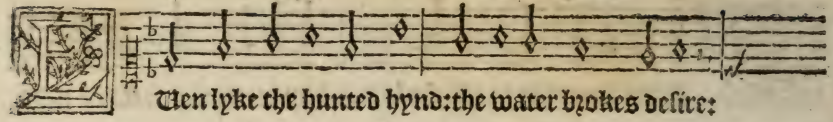


Hys face wyth prayse, let vs preuent, his factes in sight, let vs denounce,

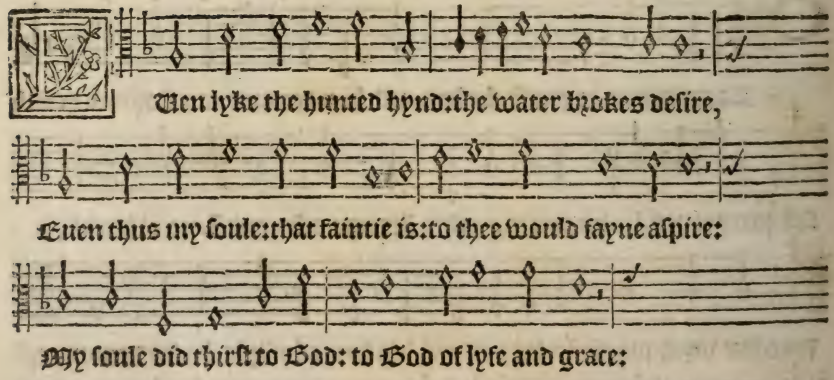


Joyne we I say, in glad assent, our psalmes & hymnes, let vs pronounce.

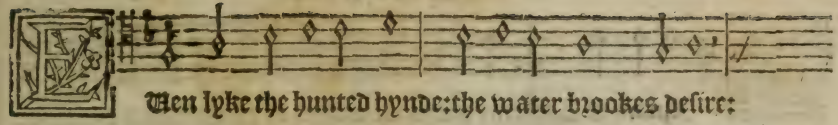
Meane.



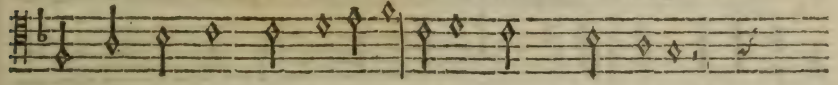
Contra tenor.



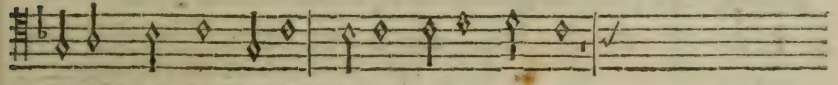
Tenor.



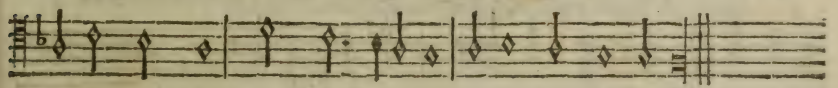
Wen lyke the hunted hynde: the water brookes desire:



Euen thus my soule: that faintie is, to thee would fayne aspire,

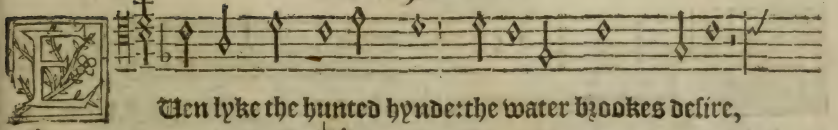


My soule did thirst to God: to God of lyfe and grace,

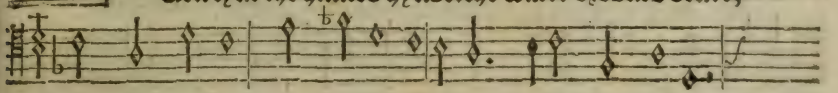


It sayd euen thus, when shall I come, to see gods liuely face.

Base.



Wen lyke the hunted hynde: the water brookes desire,



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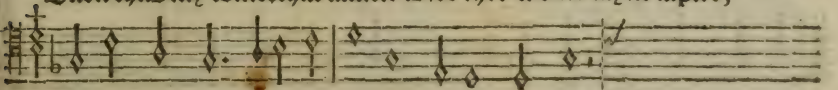
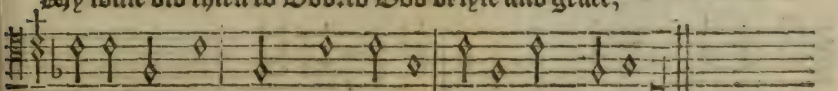
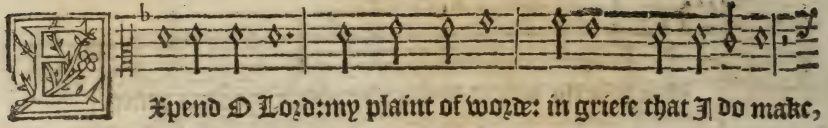


My soule did thirst to God: to God of lyfe and grace,

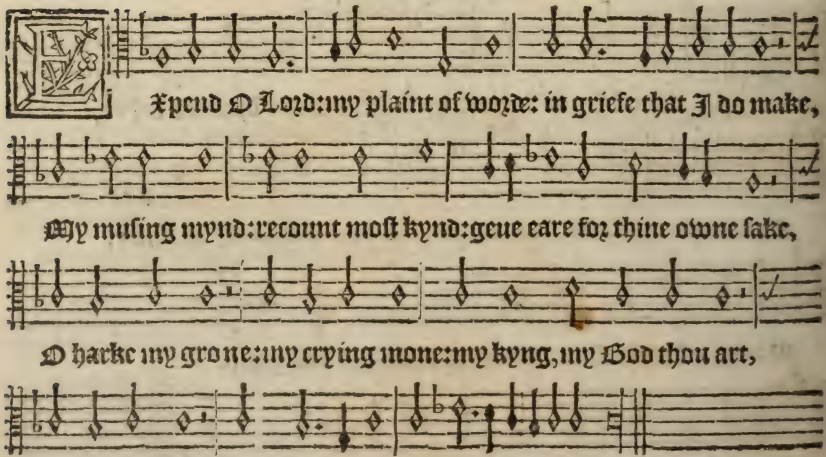


It sayd euen thus, when shall I come, to see gods liuely face.

Meane.

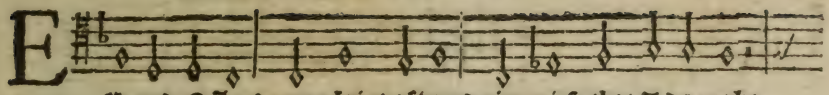


Contra tenor.

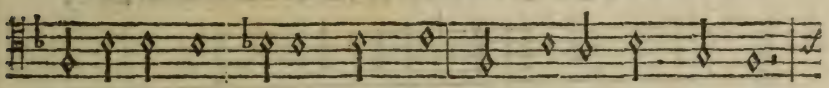


The sixt Tune.

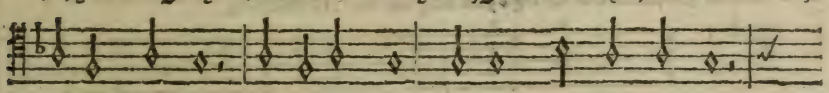
Tenor.



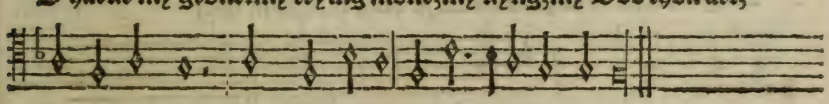
Expend O Lord: my plaint of worde: in griefe that I do make,



My musing mynd: recount most kynde, geue eare for thine owne sake,

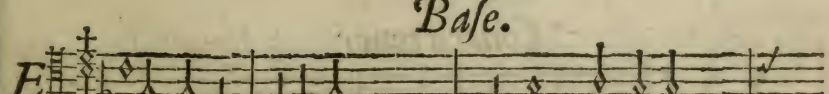


O harke my grone: my crying mone, my kyng, my God thou art,

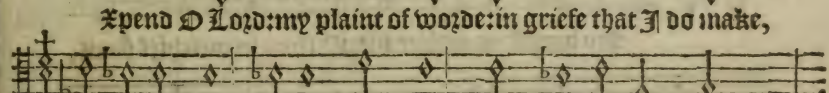


Let me not stray: from thee away: to thee I pray in hart.

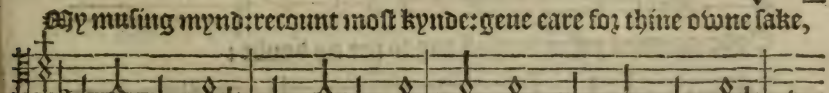
Base.



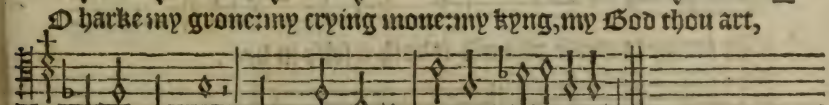
Expend O Lord: my plaint of worde: in griefe that I do make,



My musing mynd: recount most kynde: geue eare for thine owne sake,

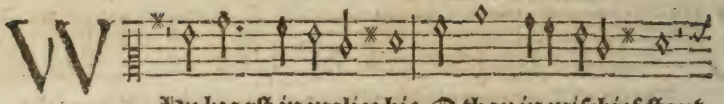


O harke my grone: my crying mone: my kyng, my God thou art,

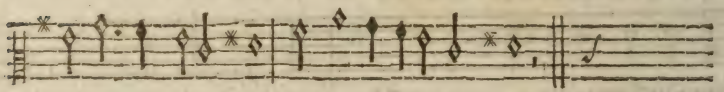


Let me not stray: from thee away: to thee I pray in hart.

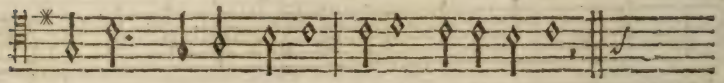
Meane



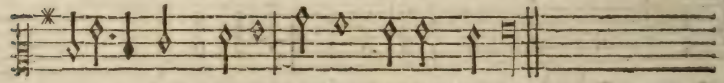
Why bragst in malice hie, O thou in mischief stout,



Gods goodnes yet is nye, all day to me no doubt,

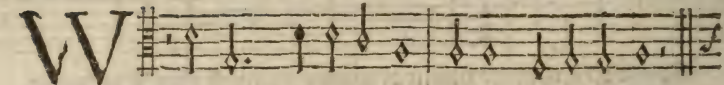


Thy tongue to muse all euill, it doth it selfe in bre:



As rasor sharpe to spill, all guile it doth procure.

Contra tenor



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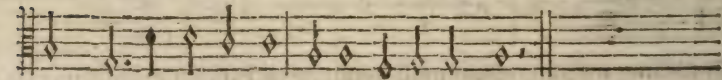
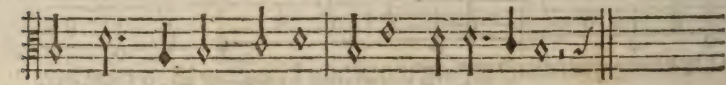
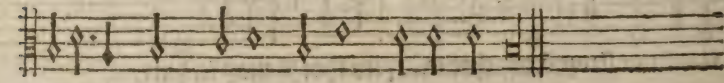


Gods goodnes yet is nye, all day to me no doubt:

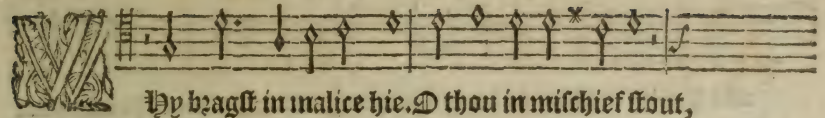


Thy tonge to muse all euill, it doth it selfe in bre:

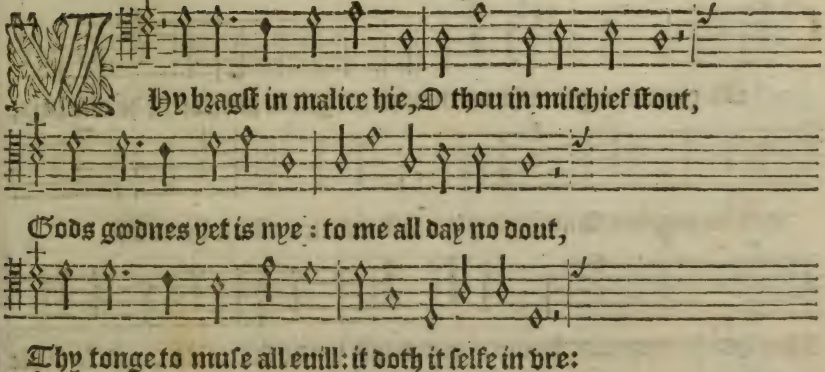


As rasor sharpe to spill, all guile it doth procure.

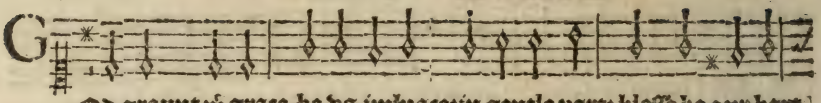
Tenor.


Why bragst in malice hie. O thou in mischief stout,
Gods goodnes yet is nye, all day to me no doubte:
Thy tonge to muse all euill, it doth it selfe in vre:
As rasor sharpe to spill, all guile it doth procure.

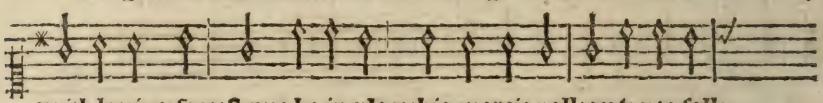
Base.


Why bragst in malice hie, O thou in mischief stout,
Gods goodnes yet is nye: to me all day no dout,
Thy tonge to muse all euill: it doth it selfe in vre:
As rasor sharpe to spill, all guile it doth appeare.

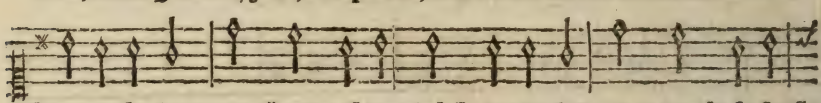
Meane



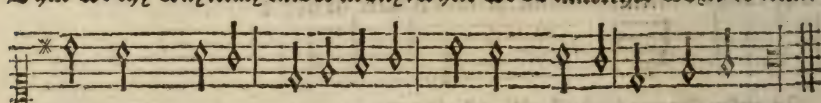
God graunt vs grace, he vs imbrace: in gentle part: bleſſe he our hart,



with louing face: ſhyne he in place: his mercies all: on vs to fall:

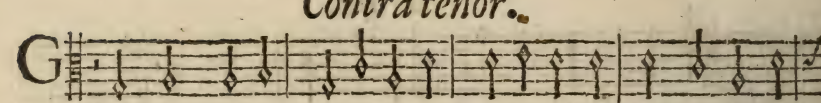


That we thy way: may know al day: while we do saile: this world so fraile



Thy healthes reward: is nye declard: as playne as eye: all Gentils spy.

Contra tenor.



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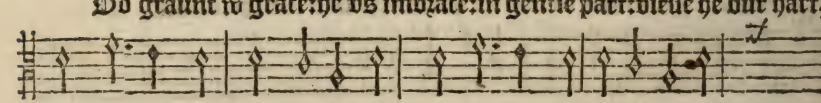

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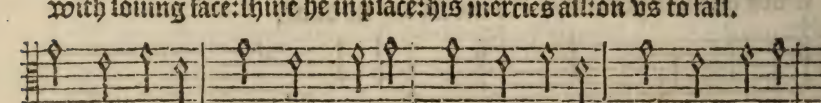

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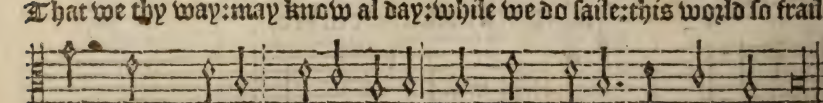
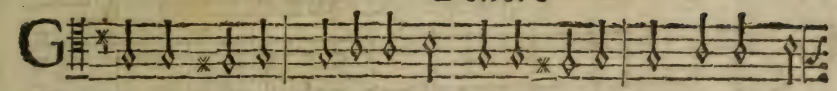
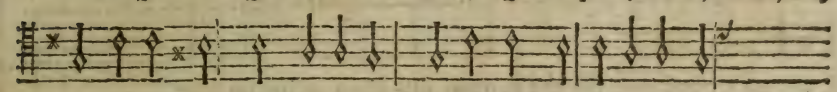


Thy healthes reward: is nye declard: as playne as eye: all Gentils spy.

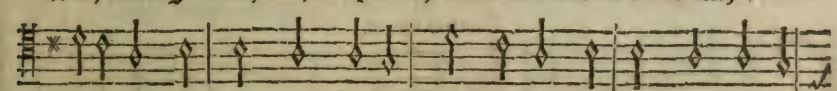
Tenor.



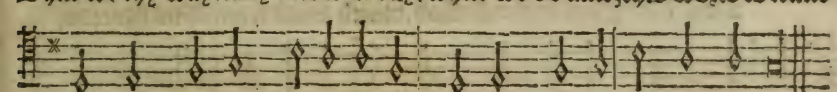
God graunt vs grace: he vs imbrace, in gentle part, blesse he our hart,



with louing face: shine he in place: his mercies all: on vs to fall,

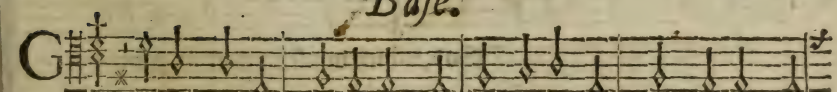


That we thy way: may know al day: while we do saile, this world so fraile



Thy healthes reward: is nye declard: as playne as eye, all Gentils spy.

Base.



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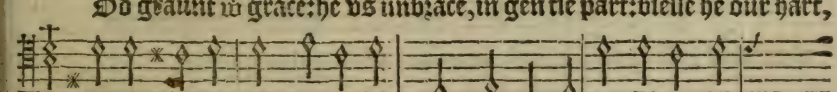

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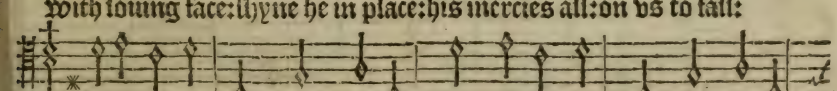

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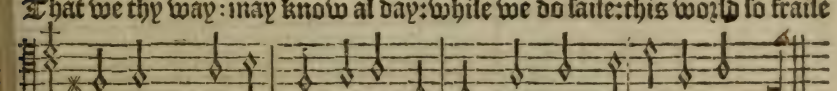
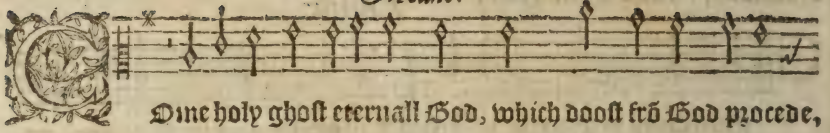
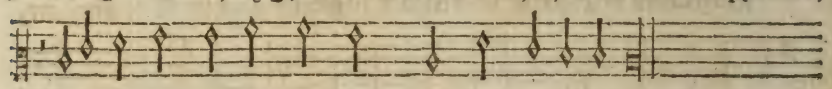


Thy healthes reward: is nye declard: as plaine as eye: all Gentils spy.

Meane.

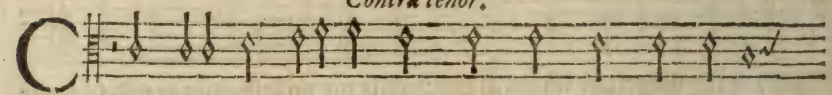


Come holy ghost eternall God, which dooſt frō God proceede,

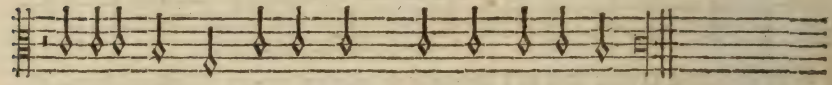


the father firſt, and eke the Sonne, one God as we do rede.

Contra tenor.



Come holy ghost eternall God, which dooſt from God proceede,



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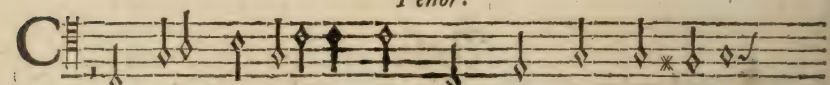

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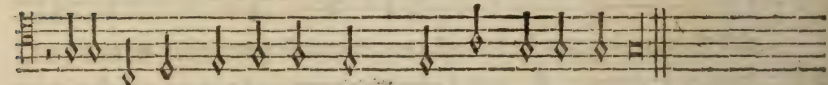
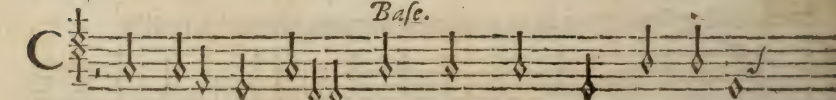
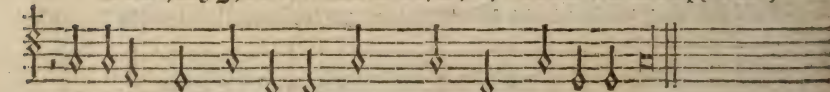


the father firſt, and eke the Sonne, one God as we do rede.

Baſe.



Come holy ghost eternall God, which dooſt from God proceede,



the father firſt, and eke the Sonne, one God as we do rede.

Ip. Talys.

65 All laudes be due to thée
85 Againſt thy laude
92 A ioyfull thyng it is
103 Aryſe my ſoule.
119 A right vp man.
137 At waters ſides.
145 Ariſe I will.
43 Ah iudge me God.

B.

40 By ſilent watch.
72 Beſtow D God.
86 Bow downe thyne eare.
101 Both mercy méke.
124 But God himſelfe.

C.

136 Confeſſe and prayſe.
Come holy ghoſt.

D.

9 Due thankes with ſong.

E.

5 Expend D Lord.
37 Enſue thou not.
127 Except the Lord.
42 Euen like in chaſe.

F.

59 From all my foes.

G

20 God graunt he heare.
34 Geue thankes I will.
48 Great is the Lord.
55 Geue eare D God.
57 God pity me.
67 God graunt with grace.
82 God ſtandth in midſt.
87 God highly loue.
89 Gods mercies all.
129 Great griefe I haue.

H.

12 Helpe Lord ſo hie.
13 How long wilt thou.
17 Heare thou the right.
36 Here playne do ye ſée. *
51 Haue mercy God.
56 Haue mercy God.
57 Haue mercy God.

I.

11 In Lord ſo great.
18 I will loue thée.
31 In thée D Lord.
34 I will geue thanckes.
36 In midſt of enil más hart.
39 I full decréd.
58 If iuſt your mynd.
76 In Jury God is knowen.
116 I loued haue the Lord.
130 In déepe exceſſe.
138 I will D Lord.

L.

26 Lord iudge my déede.
30 Lord thée all whole.
68 Let God ariſe in maieſtie.
134 Lo ye all here.
Lord now thou letteſt.

M.

1 Man bleſt.
22 My God, my God.
45 My hart breakth out.
61 My crying heare D God.
71 My truſt D Lord.
78 My people kynde.

88 My louyng Lord.
108 My hart O God.
122 Moſt glad I was.
131 My hart proud thinges,
My ſoule the Lord.

N.

81 Now ſing ye ioyfully.
115 No praiſe geue vs.
143 Now heare my ſute.

O.

3 O Lord how ill.
4 O God ſo hie.
6 O carpe not ſowre.
7 O Lord in thée.
8 O Lord our guide.
26 O God of truſt.
25 O Lord to thée.
28 O Lord I cry.
32 O bleſt be they.
O happy they be.
38 O Lord to ſore.
43 O God eterne.
44 O God ſo good.
46 Our hope is God.
49 O heare ye out.
54 O ſaue me God.
60 O God thou hateſt.
63 O God to thée.
64 O heare me Lord,
70 O God to me.
73 O good is God to Iſraell.
79 O God fallen in.
83 O God our God.
84 O God of hoſtes.
90 O Lord thou haſt.
94 O God and Lord.
95 O come in one.
96 O ſing to God.
100 O ioye all men.
102 O Lord to thée.
104 O praiſe my ſoule.
105 O praiſe the Lord.
107 O praiſe the Lord.
109 O God my ioy.
118 O thanke and laud.
128 O bleſt is hée.
133 O come and ſée.
135 O worſhip thanke & praiſe
139 O God thou haſt.
140 O Lord moſt good.
141 O Lord I haue.
146 O thou my ſoule.
149 O ſing vnto the Lord.
150 O praiſe ye God.
O God we praiſe.
O bleſt be God.

P.

35 Pleade thou O Lord.
117 Praiſe duely the Lord.
147 Praiſe ye the Lord.
148 Praiſe ye the Lord.

R.

33 Reioyce in God.
66 Reioyce to God with ioy.
132 Remember Lord.

S.

62 Shall not my ſoule.
69 Saue me O Lord.
98 Syng ye all new.

T.

14 The fole hath fayd.
19 The heauens do tell.
21 The kyng wyth boyce.
23 The Lord fo good.
24 The earth it is.
27 The Lord of myght.
41 That man is bleft.
47 Together clap ye handes.
50 The God of Gods.
53 The fole hath fayd.
77 To God to cry.
80 Thou fhepeheard kyng.
93 The Lord is kyng.
97 The liuyng Lord.
99 The Lord to raigne.
106 The Lord with thankes.
110 The Lord moft hie.
112 That man is bleft.
120 To God when I.
121 To heauenly hils.
123 To thée I lift.
144 The Lord be bleft.

V.

142 Vnto the Lord.

W.

2 Why fume in fight.
10 Why ftandth fo far.
15 Who Lord fhall byde.
52 Why boaft thy felfe.
52 Why bragft in.
74 Why art fo far.
75 We do confeffe.
91 Who vnder fence.
111 With all my hart I will.
114 When Iſraell frō Egipt.
125 Who ftickth to God.
126 What tyme the Lord.
Who faued will be.

Y.

29 Ye fonnes of God.
113 Ye ſeruants childrē meke.

The numbers be as the Hebrewes account them.

120	AD dominum cum tri.		
25	Ad te domine leuaui		
28	Ad te domine clamaui.		
123	Ad te leuaui.		
29	Afferte domino.		
78	Attendite populc.		
49	Audite hec omnes.		
1	Beatus vir.		
32	Beati quorum.		
41	Beatus qui intelligit.		
112	Beatus vir qui.		
119	Beati immaculati.		
128	Beati omnes qui.		
34	Benedicam dominum.		
85	Benedixisti.		
103	Benedic anima.	1	
104	Benedic anima.	2	
144	Benedictus dominus.		
92	Bonum est confiteri.		
96	Cantate domino.	1	
98	Cantate domino.	2	
49	Cantate domino.	3	
19	Cœli enarrant.		
9	Confitebor.	1	
138	Confitebor.	2	
111	Confitebor.	3	
75	Confitebimur.		
105	Confitemini domino.	1	
106	Confitemini domino.	2	
107	Confitemini domino.	3	
118	Confitemini domino.	4	
136	Confitemini domino.	5	
16	Conserua me.		
116	Credidi propter.		
4	Cum inuocarem.		
130	De profundis.		
22	Deus deus meus.		
44	Deus auribus.		
46	Deus noster.		
50	Deus deorum.		
54	Deus in nomine.		
60	Deus repulisti.		
63	Deus deus meus.		
67	Deus misereatur.		
70	Deus in adiutorium.		
72	Deus iuditium.		
79	Deus venerunt.		
82	Deus stetit.		
83	Deus quis similis.		
94	Deus vltionum.		
109	Deus laudem.		
116	Dilexi quoniam.		
18	Diligam te.		
110	Dixit dominus domino.		
14	Dixit insipiens.	1	
53	Dixit insipiens.	2	
39	Dixi custodiam.		

36 Dixit iniustus.
3 Domine quid.
6 Domine ne in furore. 1
38 Domine ne in furore. 2
7 Domine deus meus.
8 Domine deus noster.
15 Domine quis habitabit.
21 Domine in virtute.
88 Domine deus salutis.
90 Domine refugium.
102 Domine exaudi.
131 Domine non est exalt.
139 Domine probasti.
141 Domine clamaui.
143 Domine exaudi.
23 Dominus regit me.
24 Domini est terra.
27 Dominus illuminatio.
93 Dominus regnauit.
97 Dominus regnauit exul.
99 Dominus regnauit iras.

134 Ecce nunc benedicite.
133 Ecce quam bonum.
59 Eripe me de ini.
190 Eripe me domine.
45 Eructauit cor.
145 Exaltabo te Deus.
30 Exaltabo te domine.
55 Exaudi Deus orationes.
61 Exaudi Deus depreca.
64 Exaudi Deus orationes.
17 Exaudi deus iustitiam.
10 Exaudiat te Dominus.

40 Expectans expec.
81 Exultate deo.
33 Exultate iusti.
68 Exurgat Deus.

87 Fundamenta.

86 Inclina domine.
126 In conuertendo.
11 In domino confido.
114 In exitu Israell.
31 In te domine speraui.
71 In te domine spe.ne.
66 Iubilate deo.
100 Iubilate domino.
35 Iudica domine.
43 Iudica me deus.
26 Iudica me domine.

146 Lauda anima.
147 Lauda Hierusalem.
113 Laudate pueri.
117 Laudate dominum.
121 Leuaui oculos.
122 Letatus sum.
135 Laudate nomen.
147 Laudate dominum.
148 Laudate dominũ de cœl.
150 Laudate dominus in san.

48 Magnus dominus.
51 Miserere mei.
56 Miserere mei de.
57 Miserere mei deus mise.

89	Misericordias.	
101	Miam & iudicium.	
132	Memento domine.	
37	Noli emulari.	
62	Nonne deo.	
76	Notus in Iudea.	
115	Non nobis domine.	
124	Nisi quia dominus.	
127	Nisi dominus.	
47	Omnes gentes.	
108	Paratum cor.	
2	Quare fremuerunt.	
42	Quemadmodum.	
52	Quid gloriaris.	
73	Quam bonus Israell.	
80	Qui regis Israel.	
84	Quam dilecta.	
91	Qui habitat.	
125	Qui confidunt.	
12	Saluum me fac domine.	
69	Saluum me fac deus.	
58	Si vere vtiq;.	
129	Sepe expugna.	
137	Super flumina.	
65	Te decet deus.	
5	Verba mea.	
10	Vt quid domine.	
13	Vsquequo domine.	
74	Vt quid deus.	
77	Voce mea ad dominum.	
95	Venite exultemus.	
142	Voce mea ad dominum.	

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